

CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



FROM THE EDITOR

With this issue we begin our sixth year of publication. We have seen an increase in the number of subscribers and are certain that the materials selected for 1983 will attract and interest yet other readers. Among the various selections to appear is a series of outstanding articles on Carpatho-Rusyn folklore by the eminent Czechoslovak scholar Dr. Mykola Mušinka. We will also try to cover some previously projected subjects and follow up on readers' suggestions. We have great energy and lots of hearty Slavic soul, but we are a tiny, scattered voluntary staff with a limited amount of time to devote to the newsletter. As always, your written responses and personal contacts are welcome and encouraging. They acquaint us with you, they bring us closer as a community, they nourish us.

Recently, I renewed one such acquaintance with a newsletter reader at a University of Pittsburgh Slavic Department gathering. He described his impressions while visiting the old country — specifically, villages in Eastern Slovakia — with such exciting and astonishing perception that even a mug of *hót!* spicy mulled wine couldn't prevent chills from racing over me head to toe. "You must share this with our readers!" I told him, and he promised to record his experiences for an upcoming issue of the newsletter.

Reminiscences of the old country guided us then into a very important discussion which I subsequently pursued with others in the following weeks. Some of the questions in these discussions concerned the Carpatho-Rusyn Research Center, the newsletter, our purpose, our direction. Here are some of my thoughts. We in the C-RRC are not fanatical ethnics, nor do we claim any one particular political or religious orientation. We have a high regard for intelligence, creativity, hard work, study, and everbroadening horizons. As for a direction, it is both outward and inward. First, it is outward, dealing with certain external realities. One example is that we ought not carelessly and thoughtlessly discard or ignore elements of our heritage passed on to us lovingly by parents and grandparents. Paul R. Magocsi offers us a challenge in his article in the present issue on the missing monument to Aleksander Duchnovyč. A statue of the Rusyn national awakener once stood in what is now the overgrown and neglected Cleveland Cultural Gardens. Only its graffiti-ridden pedestal remains. Where is the statue? Don't we have an obligation to find out and restore it, if not in the Cultural Gardens, then at least somewhere?

Another example: Cities across the country sponsor folk festivals throughout the summer months. Ethnic groups are invited to set up displays, to perform folksongs and folk dances, to share their culture and cuisine with the public. In some cities, Rusyn groups have gotten together and participated in such events for years. Does your city or town hold a folk festival? Is your Carpatho-Rusyn ethnic heritage represented? Make certain you are there. Even a small group can set up an interesting display with books, maps, folk costumes. Substantial information and publications are available for you (for instance, from the C-RRC) to educate yourselves and to create materials appropriate for a display. Such a project can enrich you in many ways, can strengthen your community, even if small, and can present something new and exciting to the larger public. This, then, is another example of the outward direction our ethnic interests may take.

Our direction is also inward, dealing with family life and personal psychological and emotional experiences. Why not, for instance, learn or relearn the meaning of rich family and community-centered folk and religious customs of our people (shared to a great extent with other Slavic groups)? Why discard those elements which nourish our bodies and souls, and which we surely can adapt to our lives today? Too often, I'm afraid, deeply significant rituals are passed over lightly, carried out — if at all — by meaningless rote. The symbolism seems to be lost forever, even though it may, in fact, be relevant and even necessary to us. An evening with PacMan will never replace the mystical joy of the *svjatýj večer* — the Holy Supper at Christmas Eve. Today, extended families are scattered and may sometimes meet only once a year at the Christmas holidays. The *svjatýj večer* shared by candlelight is a perfect way to focus on the real meaning of the holy day — and to rescue our souls from the wild commercialism of the season. For years now fraternal publications have been printing descriptions of the *svjatýj večer*. Professor Mušinka's articles on Carpatho-Rusyn folklore to be run in the *Carpatho-Rusyn American* this year should help educate us in the folk customs of our people. Let us try to incorporate something of the past wisdom into our lives today.

In responding to a recent *C-RA* editorial, John Hudanish, a reader from Oregon, spoke to yet a deeper experience about which we all might meditate. While pondering the "inward" direction of our ethnic interests, I am certain many of us will find it well stated in John's own words:

Dear Editor:

In the Fall 1982 issue, I read how you returned to Ruská Vol'a, met your kin, and even visited your great grandmother's grave. You had, in your own words, come home. How I long to do what you have done! God grant that someday I shall. My father's family comes from the area around Užhorod. My grandfather died two decades before I was born, and my grandmother died when I was just ten. She didn't live with us, so I really had never gotten to know her well. My dad knew next to nothing about the old country and couldn't have cared less. The same goes for his brothers and sisters. But I have always been curious about my roots. By asking numerous questions, I've managed to learn something about Subcarpathian Rus'. Your newsletter has helped considerably.

Why this interest? It is hard to explain. And the explanation would mean nothing to those who are insensitive to that sort of thing. It seems that in coming to the United States and becoming assimilated into the American mainstream my family lost more than its native language, traditional cuisine, and old-world values. It also lost its identity; it lost its soul. I have always felt the loss, even though I had never really experienced what had been taken from me. It was gone before I came. And yet, when the old folks would gather at weddings and sing songs in the language (which should also have been MY language), I always had a strange stirring inside, as if I should be remembering those songs. Instead, I always felt like an outsider looking in.

Whatever its origins, the feelings, the interest is there. Most of the time it is dormant; it sleeps as I go out into the world each day to earn my daily bread in a strange land. It sleeps — until I read your editorials. Then it comes to life again — a bittersweet pain in my heart.

ANDREJ KARABELEŠ (1906-1964)

After Vasyľ Grendža-Dons'kyj (see biography in the *C-RA*, Vol. V, no. 4), the best-known Carpatho-Rusyn writer during the first half of the twentieth century was Andrej Karabeleš. While Grendža-Dons'kyj was primarily concerned with the past glories and present socioeconomic plight of Rusyns, Karabeleš was more introspective and analytical of human emotions on an individual basis. And whereas Grendža-Dons'kyj wrote in literary Ukrainian, Karabeleš wrote only in literary Russian.

Andrej Karabeleš was born in 1906 in Tybava, a Carpatho-Rusyn village near Svaljava, in former Bereg county of Subcarpathian Rus', now the Transcarpathian Oblast of the Ukrainian SSR. After completing elementary school in his native village, he attended the *gymnasium* (senior high school) in Mukačevo beginning with the 1918/1919 school year, a time when the language of instruction was still Hungarian. After 1920, when Subcarpathian Rus' became part of the new republic of Czechoslovakia, the young Karabeleš was able to complete his *gymnasium* studies in Carpatho-Rusyn and Russian. By that time, Russian was being taught by recently-arrived émigrés from the former tsarist Russian Empire, and therefore he was able to learn in his own homeland the otherwise foreign literary language of Pushkin and Dostoevsky. As a result, Karabeleš was able to write correctly in Russian, unlike some of his nineteenth-century Carpatho-Rusyn predecessors, who at best composed in a strange mixture of Russian and Carpatho-Rusyn dialects.

With a desire to serve his Carpatho-Rusyn people, Karabeleš thought he could best do so by becoming a priest. Therefore, he completed the Greek Catholic seminary in Užhorod, although he was never ordained. Moreover, his growing interest and belief that Carpatho-Rusyns were part of one Russian cultural sphere stretching "from the Carpathians to the Pacific Ocean," led him to convert to Orthodoxy in 1932 and to become, at least spiritually, closer to the East. After completing his studies, Karabeleš taught in several Subcarpathian elementary schools (1934-1937) and then during the last full school year under Czechoslovak rule (1937-1938) at the Mukačevo gymnasium. He also helped other young Carpatho-Rusyn authors writing in Russian by editing the Mukačevo student literary journal *Naši stremlenija* (1935).

Karabeleš began to write while still a gymnasium student, and his earliest efforts were almost all in poetry. His talents were remarked by others and at the age of 22 his first collection of poetry appeared — *Collected Verses (Izbrannyja stichotvorenija, 1928)*. Just one year later, a second major collection appeared as well — *In the Rays of the Dawn (V lučach razsveta, 1929)*. Both works attested to Karabeleš' command of the Russian language and his respect for the great figures of Russian culture, while at the same time several poems were dedicated to the beauties of nature in his Carpathian homeland as well as to the achievements of local Carpatho-Rusyn cultural and national leaders.

Yet surrounded by the poverty of his homeland and imbued with a deep sense of pessimism (probably enhanced by the Romantic inclinations of a youth still in his twenties), Karabeleš conveyed an attitude of negativism in a large number of his poems. In answering a rhetorical ques-



tion "Where is Happiness?" (*Gde sčast'e?*), he lamented despairingly:

We were born to be happy
But all of us are without happiness
.....
It is shrouded in eternal sleep,
It is buried in the lifeless grave.

That 1929 poem seems in retrospect to have been a kind of self-fulfilling prophecy, because after Germany and Hungary destroyed Czechoslovakia in 1938-1939, the life of Karabeleš was anything but happy. After the Hungarians occupied his Subcarpathian homeland, he fled westward to German-occupied Bohemia. But his love of Russian culture and connections with the Czech underground made him suspect to the Nazis, so he was imprisoned in a concentration camp from 1941 to 1945.

Following the conclusion of World War II and his release from prison, Karabeleš moved to Prešov in order to be closer to Carpatho-Rusyns still living in postwar eastern Czechoslovakia. He was able to participate as a university professor in the cultural rebirth of the Prešov Region, and he also managed to publish a reportage about his concentration camp experiences — *On the Edge of Death (Na smer-tel'nom rubeže, 1953)* — as well as another collection of poems — *In the Carpathians (V Karpatach, 1955)*.

But these few years of relative happiness proved to be shortlived. Karabeleš had never become a member of the Communist party, and he did not accept the official Ukrainian nationality policy imposed on the Carpatho-Rusyns of Czechoslovakia during the 1950s. As a result, he was relieved of his teaching post and his membership in Prešov Region cultural organizations. He went once again to Bohemia in 1957, where he remained until his death. Yet, despite his own unhappy fate, Andrej Karabeleš has remained through his writings one of the leading poetic voices of Carpatho-Rusyns in the twentieth century.

Philip Michaels

RUSYN REMNANTS IN AMERICA

This past year I returned once again to Cleveland. Although there to give a lecture, I was also determined to see a few aspects of the city that recalled the past of the many Carpatho-Rusyn immigrants and their descendants who have inhabited the city since the early decades of this century.

One of these "Rusyn monuments" in Cleveland is St. Theodosius Orthodox Cathedral, located on Starkweather Avenue in an area of the city known as the Flats. Built in 1896 and attended by several generations of Carpatho-Rusyn faithful, St. Theodosius Cathedral was thrust into the national limelight a few years ago because the Academy-Award winning film, "The Deerhunter" (1978), used the structure for its "Russian" wedding scene. Actually, the film is about a group of Carpatho-Rusyn young men from Clairton, Pennsylvania, whose lives are brutally disrupted when they are called to Vietnam. While most people who have seen the film know it is about Slavs in America, few if any realize that it is about our Carpatho-Rusyns. The wedding reception (*hostyna*), for instance, was shot in the Lemko Hall, also located in Cleveland.

To be sure, I did expect the area around the inner-city church to be run-down, which unfortunately is typical of most blighted American downtown areas. I would have never believed, however, the necessity for the armed guard on permanent duty inside the nearby supermarket — that same small market where the "Deerhunter's" Meryl Streep played the role of a cashier.



The domes of St. Theodosius Orthodox Cathedral and the boarded-up but still functioning supermarket in the foreground from the movie, "The Deerhunter."

In fact, the only pleasant human experience in this area of the city was the chance encounter with a woman standing in front of her house next to the market. She asked if I had visited "our" church and if I knew that part of the "Deerhunter" had been filmed there. She proudly proclaimed that she was one of the "locals" used in the film, and that she was the woman who kissed Robert De Niro during the wedding reception scene. Less interested in her amorous and dramatic experiences, I inquired if she spoke "po-našemu." She said that she spoke Russian and "po-našemu," and that her parents were "Russians." After further discussion, I discovered her parents had indeed come from Czechoslovakia, more specifically from near Svidník, which is, of course, the Rusyn-inhabited part of that country.

The next stop in my excursion through the "Rusyn monuments" of Cleveland was at the so-called Cleveland Cultural Gardens, popularly known as the nationalities gardens, which are the part of Rockefeller Park that stretches south of St. Clair Avenue between Liberty and East Boulevards. Begun during the 1930s and set in an attractive and lush verdant landscape, the Cultural Gardens were intended to depict in some way (often through statues of national heroes) the cultural achievements of nearly two dozen immigrant groups living in Cleveland. I had heard that the Carpatho-Rusyns were represented and that supposedly there was a statue of our greatest national leader, Aleksander Duchnovyč. If this was true, it was probably the only such public statue of a Rusyn leader in America, and I just had to see it. Was I in for a surprise!

We picked up a brochure at the park's office, and sure enough it listed as number 4 — the Rusin Garden. Our way was made somewhat easier because it seems that a few years ago the city put up brightly, if somewhat gaudy, colored signs, so that it was not long before we found one on East Boulevard marked *Rusin Cultural Garden*. At first glance, I saw nothing — just the sign. Looking further, there was still nothing to be found.

Having come so far, I was not willing to give up easily. So I walked down a hill toward Liberty Boulevard along a con-

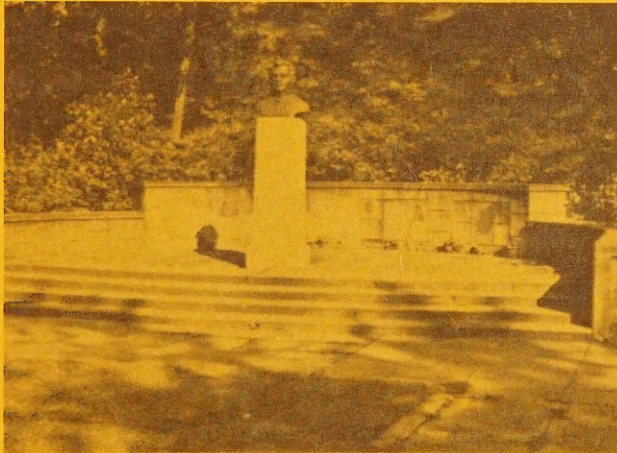


Sign off of East Boulevard in Rockefeller Park.

necting road where I saw the Slovak Cultural Garden (of which there was only a sign and a few clumps of rock that looked like remains of statues). Beyond the Slovak Cultural Garden in a forested valley below East Boulevard, I came onto a beer-can and garbage-strewn clearing. And lo and behold, in the middle of this depressing setting I saw a granite column upon which must have once stood the bust of Duchnovyč. Off to the left were the remains of a staircase overgrown with weeds that seemed to lead up the hill to East Boulevard, where I first saw the Rusyn Cultural Garden sign.

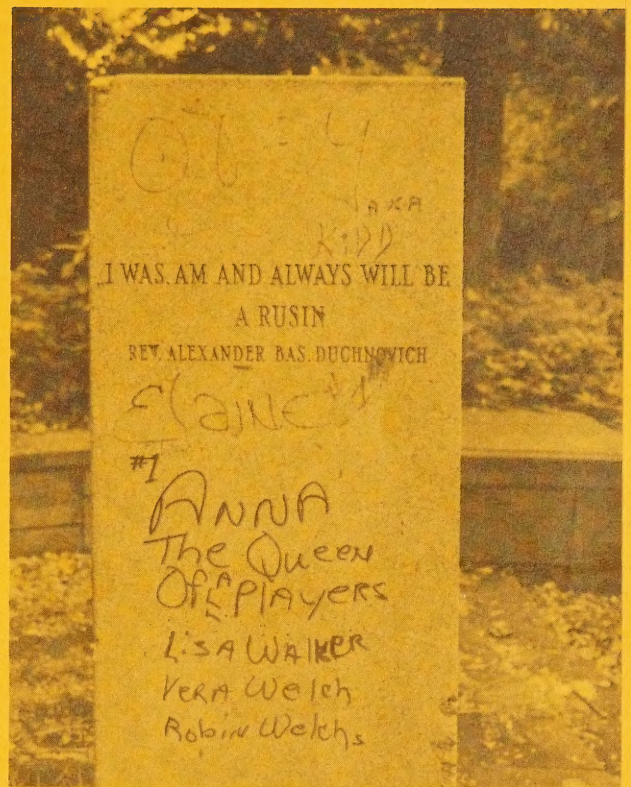
Realizing where I was — literally as well as figuratively in the jungles of urban America — I tried to block out mentally the graffiti (which at least was not crude or vulgar) and was able to read on the granite column inscriptions written in English and Carpatho-Rusyn. Indicated were the dates and places of the birth and death of Reverend Aleksander Duchnovyč (1803-1865) and a line from his poetry which subsequently became the national credo: *Ja Rusyn byl, jsem i budu* — I was, am, and will remain a Rusyn.

Yes, once there was a statue of Duchnovyč in America. Created by sculptor Frank Jirouch, it was formally unveiled in 1952. The gardens themselves had been dedicated as early as June 25, 1939, by the Most Reverend Basil Takacs, D.D., Bishop of the Byzantine Catholic Diocese of Pittsburgh, and Reverend Joseph P. Hanulya, then president of the Rusyn Cultural Garden Association. But how long did the statue stand, and what happened to it? No one seems to know — or care!

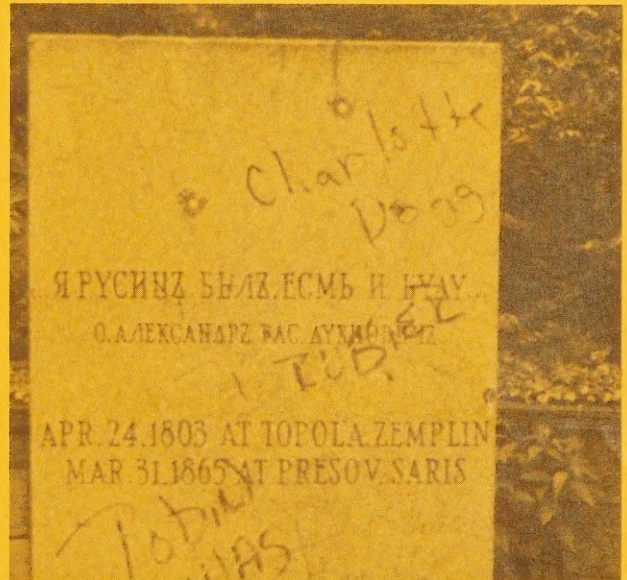


The Rusyn Cultural Garden as it once was.

On reflection, I found it ironic, if not insulting, that Cleveland's park authorities recently went through the motions of putting up large new signs, behind which, in most cases, there are only weeds and decaying walls and pedestals. And there is even a handsome new color brochure published in 1981 and signed by city officials, headed by a mayor with a Slavic name. And would you believe it, that same brochure indicates that the president of the City of Cleveland Federation responsible for all the cultural gardens is none other than Sigmund T. Brinsky, Esq., himself a long-time community activist in America and son of another Carpatho-Rusyn poet, Reverend Sigmund Brinsky (1881-1932), who comes from the same region as Duchnovyč.



Granite pedestal of the Duchnovyč monument today.



Should not we, Americans of Carpatho-Rusyn descent, and most especially those living in the Cleveland area, at least inquire about what happened to the statue in the Rusyn Cultural Garden? We owe it to Duchnovyč and to our forebears in America who showed respect for their cultural and religious heritage. Write a letter inquiring about the missing statue in the Rusyn Cultural Garden to: Mr. Ozell Dobins, Commissioner, Division of Park Maintenance, 1230 East Sixth Street — 4th Floor, Cleveland, Ohio 44144.

Paul R. Magocsi

RECENT PUBLICATIONS

With this issue we continue our survey of recent publications compiled by Philip Michaels. These are from 1979 and will be listed alphabetically. Many of these works are from Eastern Europe and are difficult to obtain. Most, however, can be found in research libraries of major universities (California, Harvard, Indiana, Toronto, Yale) or in institutions like the Library of Congress, New York Public Library, and Cleveland Public Library. Local libraries can often obtain these works through Interlibrary Loan. Titles which can be purchased will be designated as such. — Editor

Čyžmar, Ivan. *XXV rokiv svjata kul'tury ukrajins'kych trudjaščych ČSSR—Svydnyk* (25 Years of the Festival of Ukrainian Workers of Czechoslovakia in Svidník). Košice: Východoslovenské vyd. pre Ústredný výbor KZUP v Prešove, 1979, 177 p.

The annual folk festival held for three days each June in the Svidník amphitheater attracts often between 30,000 and 40,000 spectators to see folk groups from the Prešov Region and other eastern European countries. The present volume, with parallel texts in Ukrainian and Slovak, provides a brief history of the festival, comprehensive lists of all organizers, contents of programs, participating groups, and a bibliography of all reviews. There are 96 pages of photographs, many in color, which illustrate the wide variety of Carpatho-Rusyn folk costumes.

Dranichak, Julianna. *Aleksander Duchnovich and the Carpatho-Russian National Cultural Movement*. State University of New York at Binghamton Ph.D. dissertation, 1979, iv, 221 p.

This is the first doctoral dissertation written in the United States to deal exclusively with the career of the greatest nineteenth-century Carpatho-Rusyn writer and national leader, Aleksander Duchnovyč. The dissertation focuses on the political and historical, not the literary, aspects of Duchnovyč's activity. Dranichak's thesis is based on a wide variety of secondary sources and deals with the early life of Duchnovyč as well as his activity in education and in promoting the publication of literary and scholarly books.

Throughout the thesis, Dranichak tries to prove, often in a polemical manner, that not only did Duchnovyč identify himself and his people with Russians, but that Carpatho-Rusyns and their language are supposedly Russian. (Available from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, Michigan 48106).

Duklja, Vol. XXVII, Nos. 1-6 (Prešov, 1979), 80 pp. each issue.

This volume of *Duklja*, the literary and public affairs journal of the Ukrainian/Rusyn population in the Prešov Region, contains primarily new literary works by local authors. The only substantive articles are by A. Šlepec'kyj and F. Naumenko on the nineteenth-century writer Aleksander Pavlovyč (No. 4) and by V. Syrokova on the poetical aspects of local Rusyn folk songs (No. 6).

There are, however, several brief biographical essays commemorating the birthdays of several contemporary cul-

tural leaders from both the Prešov Region and Transcarpathia, including the literary historian Olena Rudlovčák (No. 1); the painters Julius Muška (No. 2), Orest Dubaj (No. 4), and Zoltan Šoltes (No. 5); the folklorist and composer Jurij Cymbora (No. 3); the sculptor Ivan Harapko (No. 5); and the writer Stepan Hanuščyn (No. 6).

Evans, James M. *Guide to the Amerikansky Russky Viestnik*, Vol. I: 1894-1914. Fairview, N.J.: Carpatho-Rusyn Research Center, 1979, xiv, 508 p.

The Amerikansky Russky Viestnik, published by the Greek Catholic Union from 1892 to 1952, was without question the most influential of all Rusyn-American newspapers. Its columns are filled with invaluable data on early immigrant political, religious, social, and cultural life, as well as with information about the European homeland upon which the immigrants had a decisive influence. This work represents the initial effort to provide a comprehensive annotated bibliographical guide to all articles in the *Amerikansky Russky Viestnik* between 1894 and 1914.

The guide includes an impressive 3,065 entries, each of which provides the title of an article (in the original and English translation) and description of its content. There are three appendices listing the officers, membership statistics, and financial statistics of the Greek Catholic Union. Six indices list photographs, editorials, letters to the editor from Europe, letters to the editor from the United States, subjects, and names. This guide is an indispensable aid to anyone interested in the Rusyn-American community prior to World War I. (Available from the Carpatho-Rusyn Research Center for \$12.50)

Hirnjak, Ljubomyr. *Na stežkach istoryčnych podij: Kar-pats'ka Ukrajina i nastupni roky* (Along the Pathway of Historical Events: Carpatho-Ukraine and Later Years). New York, 1979, 341 p.

These are memoirs written by a Galician Ukrainian who participated in the Carpathian Sič military unit established in Subcarpathian Rus' in late 1938. The Sič was based in Chust, the Carpatho-Ukraine's capital, and most of the events described take place in that town. These memoirs, with historical photographs, focus largely on the Galicians who came to Subcarpathia in late 1938 early 1939, and the impression one gets, at least from this book, is that they were the most important element in the Carpathian Sič.

Hontar, Tajsija A. *Narodne charčuvannja ukrajinciv Karpat* (The Popular Cuisine of the Ukrainians in the Carpathians). Kiev: Naukova dumka, 1979, 140 p.

This detailed study analyses the eating and drinking habits of Rusyn ethnographic groups on both sides of the Carpathian Mountains — Lemkians, Boikians, and Hutsuls — from the late nineteenth century until the 1930s. The first three sections deal with: (1) the food products available in the mountains and the implements used to prepare meals; (2) the eating and drinking regime and diet; and (3) the church calendar and its relationship to foods. The last section traces the changes in eating and drinking habits that have occurred in recent years.

Hyrjak, Mychajlo, ed. *Ukrajins'ki narodni kazky Schidnoji Slovaččyny* (Ukrainian Folk Tales from Eastern Slovakia), Vol. VII. Bratislava and Prešov: Slovac'ke pedahohične vyd.,

viddil ukrajins'koji literatury, 1979, 304 p.

This volume, in the continuing series of Carpatho-Rusyn folk tales from the Prešov Region of northeastern Slovakia, includes 25 texts, all based on recordings made in 1972 of Mykola Dutka from Cigel'ka, a mountain village on the Polish border northwest of Bardejov. The volume is handsomely illustrated and concludes with an essay by the editor on the folk tale tradition in the Bardejov Region and a Rusyn-Ukrainian glossary of dialectal words.

Kalynjak, Ivan. *Narodne vesillja* (The Folk Wedding). Naukovo-populjarna biblioteka CK KSUT, No. 12. Prešov, 1979, 144 p.

This valuable ethnographic study describes all the elements that comprise the traditional wedding preparation, ceremony, and celebration. The description is based on customs in the Prešov Region village of Rovné, just north of Svidník, and all the texts are in the original Carpatho-Rusyn dialect spoken there. Also included are the music and texts to more than 80 songs from Rovné and nearby villages, as well as photographs taken at a recent traditional wedding.

Korol', Ivan F. *Peremožna syła braterstva: solidarnist' narodiv Krajiny Rad z revolucijnoju borot'boju trudjaščych Zakarpattja 1917-1945 rr.* (The Victorious Power of Brotherliness: the Unity of Peoples in Local Councils with the Revolutionary Struggle of the Workers in Transcarpathia, 1917-1945). L'viv: Vyšča škola, 1979.

This work contains an historical survey of Subcarpathian Rus' from the end of World War I to the end of World War II. The author presents the classic Marxist interpretation: that local councils strove to unite with the Soviet Ukraine in 1918-1919; that the region suffered under Czechoslovak oppression during the interwar period; that the partisan movement was widespread during World War II; and that the populace overwhelmingly welcomed incorporation into the Soviet Union in 1944-1945.

RECENT ACTIVITIES

On November 18th-19th, 1982, the parishioners of St. John the Baptist Byzantine Catholic Church of Minneapolis, Minnesota, were treated to a display and lecture on Carpatho-Rusyn culture presented by Jerry Jumba of Parma, Ohio. This reflection on the past culminated the final week of our 75th anniversary celebration at St. John's which, according to its articles of incorporation dated June 8, 1908, was initially named: "The Ruthenian Catholic Church of St. John the Baptist of Minneapolis."

Almost 100 people, mostly middle-aged to elderly, attended this workshop. The majority of them were parishioners. Discussion was spirited and participation lively. One rather surprising fact surfaced in response to Jumba's initial question to the audience — "What nationality are you?" Several individuals were unsure or unaware of their Rusyn heritage. Even though the founders of our church (only 75 years ago) were essentially all Rusyns, today many are of other nation-

alities. The parish, of course, has gone through change, as has society in general. Inter marriage, conversion, and so on, have brought people of various other ethnic backgrounds into our church. They have been welcome and all share in the friendly and positive environment which is created by the total membership of the church. To understand one's heritage, regardless of nationality, helps one to better understand oneself and others. We must try to project this understanding as positive energy instilled into our everyday lives.

After the workshop, more cultural discussion was stimulated by follow-up questions brought forth by several young parishioners who were unable to attend the official event. These were young people of Rusyn background who discovered within themselves a latent interest on the subject evoked by conversation with those who had attended the workshop.

Another visit by Jumba would undoubtedly find an even wider range of interest than originally prevailed. In fact, a local "Rusyn Club" is presently in the making.

Lawrence Goga

Chairman, Church Advisory Committee
St. John the Baptist Byzantine Catholic Church
Minneapolis, Minnesota

REQUEST FROM READER

I am an associate professor of history and am presently engaged in a research project on the Displaced Persons of Europe (DPs), 1945-1952. As part of this project, I have been seeking out ex-DPs all over the country, interviewing them in person or by mail, and attempting to gather other information from more traditional sources. I would be happy to hear from anyone who has information on the DP years, especially on DP camp activities — organization, clubs, court system, theater and other cultural activities, and schools. My aim is to write a book which will help Americans understand the DPs, the DP era, and the importance of that period. Thank you for any assistance. Mark Wyman, Department of History, Illinois State University, Schroeder 334, Normal, Illinois 61761, or by phone at (309) 436-6641.

IN APPRECIATION

The *Carpatho-Rusyn American* extends a warm thank you to all who participated in the Markus-Magocsi dialogue by means of printed commentaries and letters to the Editor in our quarterly issues of 1982. Responses to the initial articles regarding aspects of the Rusyn/Ukrainian relationship in this country by Professors Markus and Magocsi printed in the Fall issue (Vol. IV, No. 3, 1981) were varied and controversial. They represent the kind of exchange of ideas and information which the newsletter hopes to continue on this and other issues of concern to our readers. We invite readers to write with their opinions, comments, and suggestions on this and other subjects.

OUR FRONT COVER

The Rusyn Cultural Garden, Rockefeller Park, Cleveland, Ohio, as it appears today. See the article "Rusyn Remnants in America" in this issue.

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Beginning with the present issue of the *Carpatho-Rusyn American* newsletter, we are privileged to offer our readers a series of articles by the well-known Czechoslovak folklore specialist, Dr. Mykola Mušinka. Because of the dearth of information on Carpatho-Rusyn folklore available in English, Dr. Mušinka's contributions to the newsletter will be especially valuable. We are initiating this series with a description about the folklorist-author himself.

Mykola Mušinka was born into a peasant family on February 20, 1936, in Kurov, a Carpatho-Rusyn village in the Eastern Slovak district of Bardejov. He attended high school in both Bardejov and Prešov, and continued his higher education in Prague in 1958, studying with the well-known professors Pan'kevyč, Zilinský, and Vrabcová. Under their direction, his interest in Rusyn folklore of the Prešov region (Prjašivščyna) deepened, and he undertook his first field-work expeditions into the region at that time.

After completing his studies, Mušinka worked for a short time as a high school Russian language instructor. In 1960, he joined the newly-established research department of the Ukrainian Philosophical Faculty of Šafárik University in Prešov where he lectured on Ukrainian history and folklore. In 1963, he became a graduate student at Charles University in Prague. From there he was sent for further study in 1964-1966 to the University of Kiev in the Soviet Union where he studied under Professor Hrycaj and to Moscow University where he studied with the Russian folklorist Petr Bogatyrev, himself a prolific scholar of Carpathian folklore.

At this time, Mušinka carried out folklore research among Rusyns who had resettled from the Prešov region to the Rovno and Volyn Oblasts in the western Ukraine. He was awarded the equivalent of an American doctorate (*Kandidat nauk*) in 1967 for his thesis entitled *Volodymyr Hnatjuk: Researcher of Transcarpathian Folklore (Volodymyr Hnatjuk: doslidnyk fol'loru Zakarpattja)*. In 1975, this work was published as a separate volume by the Ševčenko Scientific Society in Paris. Mušinka has published numerous other works on Rusyn-Ukrainian folklore of the Prešov region, including the folklore anthology entitled *From the Depths of the Ages (Z hlybyny vikiv, 1967)*.

Mušinka served as editor of the first four volumes of the scholarly journal on Carpatho-Rusyn studies, the *Naukovj zbirnyk*, published by the Museum of Ukrainian Culture in Svidník. He likewise helped organize several of the famous Svidník annual festivals of folksong and folk dance. In addition, he has published at least 200 scholarly articles and reviews, mainly on folklore. Until 1971, he taught at the Philosophical Faculty of Šafárik University in Prešov, and subsequently worked intensively in Slovak scholarly institutions on Rusyn-Ukrainian folklore in the Prešov Region, Bohemia, and Moravia, as well as in Poland, Romania, and Yugoslavia.

For his scholarly work and research from 1976 to 1979, Mušinka was presented the highest award of the Slovak Academy of Sciences. In the last few years, his articles have appeared in the Canadian and American press. One exam-

ple is an extensive chapter on the folk culture of Carpatho-Rusyns in the Prešov Region which he prepared for the *Encyclopedia of the Lemkian Lands* to be published by Harvard University.

Dr. Mušinka is a distinguished scholar whose expertise is much in demand. He has long been familiar with the *Carpatho-Rusyn American* newsletter and has expressed a strong desire to give of his time and energy so that Americans of Carpatho-Rusyn ethnic background can come to know and understand better their rich cultural heritage. As part of his first article in this issue, Mušinka provides a glimpse of some of the subjects he will cover in subsequent installments. The information and insights he offers us cannot be found elsewhere. Let us thank Dr. Mušinka for his contribution to the newsletter.

From the middle of this July through the beginning of June 1984, I will again be in Czechoslovakia. After a month of intensive Slovak language study, I will begin research on the heroic brigand tradition in Slovak and Carpatho-Rusyn folklore. The major focus of my study will be Juraj Jánošík, the seventeenth-century Slovak brigand celebrated widely in legend, song, and art throughout the Carpathian area. The tradition of which Jánošík is an important part spans at least four centuries and includes such Carpathian figures as the eighteenth-century Oleksa Dovbuš and even the twentieth-century Nikola Šuhaj. As with almost all aspects of the rich Slavic Eastern European and Carpathian folklore, little or no solid scholarly or popular information is available in English. I hope that my work will help remedy this situation.

In my absence, the *Carpatho-Rusyn American* newsletter will be produced by the new associate editor, Andrew Kovaly. Mr. Kovaly is a graduate of Duquesne University and has pursued additional study at the Byzantine Catholic Seminary of Sts. Cyril and Methodius in Pittsburgh. Among his many activities, he is National Auditor of the Carpatho-Rusyn fraternal United Societies (Sobranije), and he serves as cantor at St. Nicholas Byzantine Catholic Church in McKeesport, Pennsylvania. He teaches Carpathian plain chant (*prostopinie*) at St. Nicholas School, and is a co-director of the McKeesport-based Carpatho-Rusyn folk ensemble *Rusynj*. A long-time activist in the Carpatho-Rusyn community, Andrew Kovaly is devoted to the preservation of those features of the ethnic culture which are shared by and unite both Byzantine Catholic and Orthodox Carpatho-Rusyns. We warmly welcome him to our staff.

OUR FRONT COVER

Rusyn boy in traditional dress from Rachiv, Transcarpathian Oblast (photographed 1935).

EMILIJ A. KUBEK (1857-1940)

While most of the leading Carpatho-Rusyn poets and novelists in the nineteenth and twentieth centuries lived and published their works in or near the European homeland, there is at least one talented author who did much of his writing after having immigrated to the United States. This was the Carpatho-Rusyn belletrist, cultural leader, and priest Emilij A. Kubek.

Kubek was born in 1857 in the small village of Štefúrov, not far from Svidník in what is today the Prešov Region of northeastern Slovakia. Like his father, the young Emilij was ordained into the Greek Catholic priesthood in 1881. He began his religious calling as a parish priest, and after working in a few villages he was transferred in 1885 to Snakov, where he was to remain for the next two decades. At Snakov, a Carpatho-Rusyn village high in the mountains in what was then Šariš county of the old Hungarian Kingdom, Kubek set the pattern for the rest of his life's work.

Through his deeds, he showed a deep commitment not only to the spiritual, but also to the economic and cultural welfare of his people. Being in a rural environment, he tried to help his parishioners improve their agricultural techniques, and although his actions were initially greeted with skepticism, the often short-sighted peasants eventually followed his advice, such as preparing their tools and fertilizer already during the winter months and diversifying their exclusively potato-based cultivation with fruit trees and apiaries.

It was in the cultural sphere, however, that Kubek's work proved to be most lasting. He made the villagers realize the necessity of education for their children and he introduced for the first time theatrical performances usually on subjects that revealed the evils of alcohol. Kubek also began to publish literary and religious works in both Rusyn and Hungarian. His most impressive achievement from this period was a large polyglot *Old Slavonic-Hungarian-Rusyn-German dictionary* (*O-szláv-magyar-ruthén-német szótár a szentírás olvásárahoz*) that appeared in Užhorod in 1906.

Even before the appearance of this monumental scholarly work, Kubek decided that his own cultural activity and economic status might be enhanced by emigrating to the United States. In 1904, he arrived with his wife and four children in eastern Pennsylvania, where he served as a priest in Mahanoy City for the next 35 years until his death in 1940. During the first few years, Kubek's economic situation in the new world was not the best, so he helped to support his family by painting icons together with his artistically inclined son, Anton Kubek (1885-1971), who was also a Greek Catholic (Byzantine rite) priest.

Of course, Emilij Kubek continued to write, and by 1915 he had completed a four-volume collection of poetry and prose. After appearing in serial form in the Sokol newspaper of the Greek Catholic Union (*Sojedeninije*), the popularity of Kubek's writings convinced the Obrana publishing house in Scranton, Pennsylvania to bring out the entire collection in book form. Finally, in 1922-1923 four volumes appeared (with illustrations by his son Anton) under the title *Popular Tales and Poems* (*Narodny povisti i stichi*). The first volume contained poems and short stories; the remaining three volumes comprised a 577-page novel entitled *Marko Šoltyš*:



A Novel About Life in Subcarpathian Rus' (*Marko Šoltyš: roman iz žit'ja Podkarpatskoj Rusi*). Although all four volumes of the *Popular Tales and Poems* were written in Carpatho-Rusyn using a Prešov Region dialect, they were, to the author's regret, printed in Latin letters not Cyrillic. This apparently occurred because the younger generations of Rusyns in America were already by World War I losing the ability to read in the Cyrillic alphabet.

While Kubek was able to describe vividly and in a naturalistic vein the setting and characters that form the subject of his poetry and prose, it must be admitted that most of his works had primarily a didactic purpose. The reader had a lesson to learn, whether it be to shun alcohol, to work hard and gain economic wealth, to help fellow Carpatho-Rusyns in the European homeland, or to preserve Rusyn language and culture in America. Kubek was particularly adamant that Rusyn Americans retain a sense of a distinct ethnocultural identity, and he spoke out often in favor of using in English the term Rusyn and not Russian to describe the group.

Emilij Kubek was typical of many first generation immigrants who were favorably impressed by the opportunities to be found in America, but who at the same time could not help but reflect in melancholic terms on what might still have been a better life in the homeland. This psychological dilemma was best summed up in the final refrain of what is perhaps Kubek's most well-known poem, "Does It Only Seem So?" ("Ci lem viditsja mi?"):

Are the evenings, the summers, the land, the
resting places more beautiful over there?
Or does it only seem so to me?

Philip Michaels

FOLK CUSTOMS OF THE CARPATHO-RUSYNS

The folk customs of the Carpatho-Rusyns evoked the interest of researchers as early as the middle of the nineteenth century. The term Carpatho-Rusyn refers here not only to the indigenous East Slavic population of the Prešov Region, Transcarpathia, and northern Romania (Marmaroš county), but also to those Rusyns who emigrated and settled in the Bačka/Vojvodina of present-day Yugoslavia or Bohemia and Moravia of present-day western Czechoslovakia. Scholarly interest became especially developed during the interwar period when numerous descriptions of Rusyn folk customs appeared in articles and books both in the homeland and abroad.

While socioeconomic changes in the life of the Carpatho-Rusyn population after World War II caused a partial disappearance of these customs, many of them have been retained to the present as the cultural heritage of past generations. Virtually all the customs originally had magical functions — to safeguard crops, to extend the homestead, to insure health and prosperity, and to defend against adverse supernatural forces. The origin of most of the customs dates back to the earliest primitive stages in the development of society, when man was incapable of interpreting natural phenomena and was completely at their mercy. Long observations of sunlight, rain, and wind on one hand, and the yield of crops on the other, led primitive man to perceive a connection between them. Seeing that his prosperity depended especially on those three natural factors, he came to understand them in a personal way as forces that could either benefit or harm him. Naturally, he tried to enter into contact with them and gain their favor. Hence the rise of exorcising prayers addressed to the sun, rain, wind, and other natural phenomena which gradually came to be understood as supernatural forces or gods.

The greatest menace to primitive man was storms accompanied by hail, thunder, and lightning, capable of destroying in a few minutes the results of a hard year-long effort. Therefore it is not surprising that the god of thunder and storms, Perun, was regarded by the early Eastern Slavs as the most powerful of all gods. While the cult of Perun was widespread among all Slavic peoples, it survived longest among the Carpatho-Rusyns. Even today in many villages we find such topographical designations as *Peruniv verch* (Perun's Hill), *Perunova skala* (Perun's Rock), *Perunovy strily* (Perun's Arrows), and so on. The saying *Bodaj t'a Perun zabil* (May Perun kill you) is still regarded by the older generation as one of the strongest curses.

Apart from Perun, the supreme god, early Slavs also believed in the existence of a number of "lesser gods" dwelling in the house, in the fields, in groves, forests, rivers, hollows, and elsewhere. They "saw" them in their visions, they "met" them, especially at night, or at least felt the impact of their activity. Even today the older generation likes to tell tales and legends about encounters with *straški* (ghosts), such as *Did'ko*, *Sčeznyk*, *Smertka*, *Vovkun*, *Mamuna*, *Mora*, *Rusalka*, *Vod'anyk*, *Lisovyk*, *Domovyk*, *Chovanec*, *Bohynka*, *Mavka*, *Pokutnyk*, *Potopel'nyk*, *Povisel'nyk*, and other demonological beings. The exorcisms addressed to the supernatural beings gradually attained a collective character and developed into a traditional custom repeated

at regular, usually annual, intervals. This led to the rise of a whole system of folk rituals consisting of a number of activities ordered in a particular hierarchy.

Virtually all these traditional rituals and customs known today originated in the pre-Christian period. Christianity tried to eradicate these customs from the life of the people and to replace them completely with its own rituals, as attested in a number of communications and decrees issued by church authorities that were aimed at subduing the pagan folk traditions. It is interesting that some of the decrees come from as late as the eighteenth and nineteenth centuries. The relative ineffectualness of the church's struggle against these traditions led to a certain amalgamation of pagan and Christian religious conceptions. Thus the pagan ritual of winter solstice was replaced by the celebration of the birth of Jesus Christ, and the heathen "welcome to spring" by the Resurrection. The god of thunder Perun was superseded by the prophet Elias who ascended to heaven in a chariot of fire; Ivan Kupalo by St. John the Baptist; and so on. The people, however, were too steeped in their pagan tradition and did not give it up even after the general adoption of Christianity. This led to a kind of "double belief" (*dvojevirje*) which lasted several centuries and is found in various forms even in the twentieth century.

Some of the customs of Carpatho-Rusyns were taken over with modifications from neighboring peoples. The medieval European church mystery play, for instance, gave rise to the folk Nativity play in the eighteenth and nineteenth centuries; the Polish *šopka* was the inspiration for the Rusyn *vertep*; the ancient Roman *Rosalia* for Whitsuntide.

Carpatho-Rusyns generally retained archaic elements in their folk customs more than any other Slavic people or ethnic group. Still today there has been a continuation of the old Christmas and Whitsun customs; the blessing of Easter foods (*paska*); customs accompanying births, weddings, and funerals; dancing around Maypoles; midsummernight fires. The degree of the preservation of these and other folk customs differs from place to place. They are best retained in peripheral areas, especially among the easternmost and westernmost Carpatho-Rusyn areas, that is, among the Huculs in the environs of Jasinja and the Lemkos in the Spiš area of Eastern Slovakia.

In time, the original magical function of folk customs and rituals gradually waned. Pagan rituals assumed a social or recreational function. No one sees any longer in the painted Easter egg a fertility symbol addressed to supernatural beings or to the souls of ancestors, but rather an effective aesthetic artifact intended to please one's nearest friends and relatives. Similarly, the leaps of young people across the midsummernight fires at *Ivanden'*, *Kupala*, *Sobitky* are no longer looked upon as a magical act of purgation, but rather as a show of courage and dexterity. Carnival or Mardi Gras masks no longer stand for supernatural beings or the souls of ancestors, but rather contribute to the merriment of the onlookers.

In the course of history, many folk customs have disappeared and others are dying out before our eyes. However, we also find the reverse process in the revival of some of the defunct rituals and customs and the establishment of some new ones. This can be best illustrated by the example of the

ceremony of *dožinky* (harvest festival). In the original ceremony, reapers wove a harvest wreath using the last ears of the harvested corn. It was an offering to gods for a successful, abundant harvest. The ceremonial harvest wreath was brought to a special place of offering, usually to a statue of Perun or some other god, where it was left or burned. During the feudal period when the land was owned by the aristocracy, reapers brought the wreath to their master or a deputy farm manager who rewarded them for their hard work with a treat (*oldomaš*). This custom largely disappeared after the abolition of serfdom, but it was retained at some nobility-owned farms, as well as in the "lowlands" where a great number of Rusyns were engaged in seasonal agricultural labor.

After World War II, when agriculture both in Transcarpathia and in the Prešov Region was collectivized, the harvest ceremony was restored in a modified form in almost all villages. Now the reapers ceremoniously deliver the harvest wreath, accompanied by both traditional and present-day harvest songs, to the head of the collective farm (or the Agricultural Cooperative Farm in Slovakia), and are duly rewarded with a treat. The government favors this renewed custom, and in addition to the local harvest festivals there are also harvest festivals on the district, regional, and national levels in association with popular festivities and cultural programs.

In recent decades, a revival of defunct customs has been attempted by an ever-growing number of village folklore groups. They are usually small groups of lovers of folk traditions, both young and old, men and women, who try to restore to their original form the defunct songs, dances, and customs of their localities and to perform them publicly either for their fellow villagers or at folklore festivals. We can thus speak of a second life of authentic folklore. Various cultural and adult education establishments sponsor this form of folk creative activity and propagate it especially among the young people who often know these customs only from literature, films, or from their elders' accounts. Thanks to the scenic presentation of some of the customs, they tend to become gradually a part of everyday life again. While in the 1950s and 1960s, wedding ceremonies and songs were on the wane, in the 1970s, in localities with active folklore groups, they were revived. Similarly, many villages have seen the comeback of ritual Easter dances, customs connected with conscription into the army, carnival parades of mummers, St. Nicholas Day festivities, and many others. Transcarpathia in the Soviet Ukraine, for instance, has witnessed the return of Christmas Eve carol singing.

At present we are also witnessing the rise of some new customs unknown in the original folk tradition. These include the feast on St. Sylvester Day and New Year's Eve parties; festivities connected with the annual International Women's Day on March 8; festivities and customs linked with student graduation; with silver, golden, and diamond wedding anniversaries; and with birthdays, especially "round" birthdays at 50, 60, 70, and even 75 years of age. New customs also include the civil ceremony of "welcoming new-born children to life" and leaving for retirement; feasts connected with the annual financial review at cooperative farms; "Father Frost" (i.e., Father Christmas) festivities, and others.

Since socialism looks with disfavor on religious ceremonies and customs, it attempts to replace them with civil ceremonies, drawing richly on elements of folk tradition. For this purpose many local Soviets (or National Committees in Slovakia) establish special parlors for civil ceremonies, often located in historical buildings and castles with attractive furnishings, and they appoint special committees which organize the above-mentioned civil ceremonies. We see here an analogy to the "double belief" connected with the earlier establishment of Christianity. In order to comply with the requirements of the state, many parents attend the "civil baptism" of their child, followed — often secretly — with a christening ceremony in a church, either in compliance with their own convictions or with the wishes of their elders or other relatives. Until the sixties, civil weddings required for the purpose of official registration were largely a mere formality, attended by all the members of the wedding. The civil ceremony is followed by a church ceremony which, however, is ruled out for a certain category of people such as state functionaries, career soldiers, policemen, as well as the intelligentsia and students. As a result, the church ceremony for these people is held only in the presence of two witnesses. A similar situation also exists in connection with civil funerals and ceremonies for silver, golden, and diamond wedding anniversaries.

At present, the archaic and original character of the customs of Carpatho-Rusyns is attracting scholarly interest. Among researchers are members of scholarly institutions from Moscow, Leningrad, Kiev, L'viv, Prague, Brno, Bratislava, and elsewhere. An International Committee for Research in the Folk Culture of the Carpathian Region was established in 1960. It incorporates folklorists and ethnographers of six countries and has a special section for the study of folk customs. Research of the folk customs and ceremonies in the area has also been pursued by a number of scholars from local museums and universities. The folk customs of Carpatho-Rusyns are also often featured in films and television programs.

We are also witnessing at this time a certain revival of interest among American Carpatho-Rusyns in the traditional folk customs of their ancestors, especially since the television serial *Roots*. In response to this growing interest, I have written a series of articles for the *Carpatho-Rusyn American* to acquaint my countrypeople in the New World with the most significant customs of the annual and family cycles in the lives of Carpatho-Rusyns. I will highlight Rusyn folk customs connected with Christmas and the New Year, as well as with spring — Easter, turning cattle out to graze, the first tillage; with summer — *Ivanden'*, Whitsun; with fall — the harvest festival, church festivities; with winter — threshing corn, pig butchering; and others. Among family customs, I also wish to acquaint readers with customs connected with the three paramount milestones in human life — birth, marriage, and death.

I hope and believe that these articles will bring American Carpatho-Rusyns nearer to the rich cultural heritage of the homeland of their forebears.

Mykola Mušinka

LETTER TO THE EDITOR

Here is yet another word on the Markus-Magocsi debate. What must be understood as the dominant factor in the basic debate is this: Professor Magocsi has irrefutably established that the history of national development in Subcarpathian Rus' before 1945 *cannot* be viewed simply as Ukrainian history. His work is not the first to do so, but it does constitute the greatest scholarly authority on the subject and represents a great victory for truth.

Most of the Subcarpathian immigrant population in America arrived in the pre-1945 era. Thus, Professor Markus's contention that the Transcarpathian immigration (does he consciously omit the substantial group from Prjaševs'ka Rus'?) can endure only by uniting into an "all-Ukrainian community" has absolutely no foundation. There is no historical tradition, no memory of, no transplanted consciousness for this orientation. Quite the contrary. The Ukrainian option, an alternative available for nearly 150 years, has been clearly, consistently, and knowingly rejected. Popular support for it emerged as a faction only in Transcarpathia during the interwar period. Whatever totalitarian regimes in the homeland may decree (e.g., that Transcarpathia is a Ukrainian oblast), it does not in any way alter the true history of the region or the remembrance of that past at least in this land, especially among historians. Thus, Markus, a self-proclaimed "Ukrainian community activist" is engaging in missionary activity not to enlighten but simply to convert, lest the unconverted perish. It really is a shame, as Magocsi observes, that after so many years in this country, Markus has learned so little.

While Magocsi's studies must be applauded for their many accomplishments, certain aspects of his work are not altogether successful, and some are even regrettable. Three areas of particular concern are the Magocsi terminology, his judgments regarding the role of religion and the churches, and his definition of a separate Subcarpathian national identity — how he views its historical development and his conception of its very essence. Space limits my comments to the first issue.

Despite Magocsi's attempts to declare the nomenclature question solved ("a non-issue"), it remains unresolved and sensitive, as Markus's criticisms also indicate. After all, a name is precious; it provides instant recognition of a person or group; it denotes belonging and inspires pride. It contains one's identity in a word. Of course, I agree that "the name used to describe any group should be employed by the group itself," but whereas Magocsi proclaims this maxim, he does not follow it. Creating the new name, "Carpatho-Rusyn," is indefensible and his justification for so doing is totally illogical. Surely he knows that Duchnovyč interchangeably used nearly a dozen different appellations for his people, referring to them as *Karpato-Rossy*, *Ugorskie Rossiane*, *Karpato-Rossiane*, and by four other names in one work alone (*Istinnaja istorija*). While he and Pavlovych often used the term "Rusin," I do not find the redundant hyphenated form "Carpatho-Rusyn."

What is more germane, however, is the plain fact that neither Duchnovyč nor any of the other national awakeners ever wrote *in English*. And is the name "Carpatho-Rusyn" used "by the group itself" in its numerous churches and their affiliated institutions, schools, cultural organizations, social clubs, fraternal and literary societies, journals, newspapers,

and corner stones? Not to my knowledge. Trained historians rely only on sources, and the sources do not substantiate using the name "Carpatho-Rusyn." Interchangeable use of the most commonly used terms — Carpatho-Russian and Carpatho-Ruthenian — would encounter far less resistance, better convey the oneness of the people, and greatly reduce questions about the names' origins. No one likes to have his name misspelled, mispronounced, or "corrected," but it is understood that there may be acceptable versions of a name in different languages. Otherwise we should rename the French "les Français," the Russians "russkie," and so forth.

As for the general debate, I am heartened by this effort of the Carpatho-Rusyn Research Center to broaden their discussions by soliciting differing viewpoints. Such a spirit may succeed in kindling even wider interest and participation — a positive and desirable objective. Professor Magocsi and his colleagues at the Center are to be congratulated for their vigor and dedication. At the same time I strongly urge them not to become an impenetrable dogmatic "Carpatho-Rusyn school" intolerant of interpretations and orientations which do not conform to theirs. Does the Center recognize the need for mutual respect and understanding within the "family," so to speak, even as it extends an invitation for dialogue to the surrounding "neighborhood"? Are, for example, the Carpatho-Russians and Carpatho-Ruthenians as welcome among the Carpatho-Rusyns as the Carpatho-Ukrainians and Ukrainians? Or is enrollment in the Carpatho-Rusyn school a precondition to inclusion in its activities?

Julianna Dranichak
State University of New York at Binghamton

OUR CENTER REPLIES

We read with interest Dr. Julianna Dranichak's comment on the Markus-Magocsi debate, in which she registers some concern with the use of the term Carpatho-Rusyn. Initially, it should be pointed out that her criticism of Dr. Magocsi for supposedly using the term Carpatho-Rusyn is unjustified. Throughout his *Shaping of a National Identity*, which is the subject of the above-mentioned debate, only the term Subcarpathian Rusyn is used to describe the population in question. This term is derived from the opening line of the Rusyn national anthem by the great nineteenth-century national leader, Aleksander Duchnovyč, "*Podkarpatski rusynj, ostavte hlubokyj son*" (Subcarpathian Rusyns, Arise from Your Deep Slumber).

Our center, however, does use the term Carpatho-Rusyn, and therefore an explanation for our usage is appropriate. As for the noun Rusyn, the answer is simple. Rusyn is the historic name of the East Slavs who inhabit the Carpathian Mountains. The immigrants who first came to this country before World War I (and even some of those who have arrived more recently) always called themselves — among themselves — Rusyn, or sometimes the variant Rusnak.

It is true that after living in the United States, some of our people's publications and organizations used the term Rusyn (often spelled Rusin), while others felt that Rusyn/Rusnak was unacceptable English and therefore should be translated by terms like Russian or Ruthenian. Such translations, however, have often caused great confusion that otherwise could have been avoided. The translation Russian suggests that Rusyns are culturally and linguistically similar

to Russians, which they are not. On the other hand, while the translation Ruthenian does not convey such distortions, it is nonetheless a term frequently associated with the Greek Catholic/Uniate/Byzantine Rite Church, and therefore unacceptable to many Rusyns of Orthodox religious persuasion.

But why translate Rusyn in the first place? Rusyn is Rusyn and that's that. Moreover, if Rusyn is acceptable to such prestigious American publishing houses as Harvard University Press, then it is certainly acceptable English for us — especially if it reflects the original name of our people.

Before leaving this point, something might be said about our spelling, that is, Rusyn instead of Rusin. This is simply a matter of transliteration. The two standard transliteration systems for the Cyrillic alphabets (the Library of Congress and the International) render the Slavic letter *и* in Русин as *y*. If in using these standard transliteration systems we rendered the letter *и* as an *i*, that would suggest the sound in question was like a double *ee* (as in *bee*). In fact, the correct pronunciation of *и* in Русин is like the *y* in *myth*.

As for the adjectival prefix Carpatho-, we have decided to use it for two reasons. First of all, Rusyn is a term that derives from the Rus' of medieval Kievan Rus', and therefore was used to describe peoples that later adopted the designations Ukrainian, or Belorussian, or Russian. (For instance, until at least World War I in neighboring Galicia and Bukovina, the East Slavs who now call themselves Ukrainian had all used the term Rusyn). Therefore, to distinguish Rusyns from the Carpathian Mountains, some prefix seemed appropriate.

Why not, the reader may ask, chose Subcarpathian Rusyn, as Dr. Magocsi used in the *Shaping of a National Identity*? However, unlike that book which is about the European homeland, our newsletter is printed for and about our people in the United States. In fact, Rusyns in the United States include immigrants and their descendants from the Lemko Region (just north of the Carpathian Mountains), as well as those from south of the mountains — the Prešov Region and Transcarpathia. In such a case, Subcarpathian would have been inadequate and therefore we chose Carpatho-, which clearly suggests that the Rusyns in question derive from the Carpathian Mountains. And whereas Dr. Dranichak is correct in stating that historically our national leaders often used varying terms to describe themselves, she seems unaware that the sources also reveal that one of those terms was карпато-русини (Carpatho-Rusyns).

Despite this rather long explanation of the reasons behind our use of nomenclature (Dr. Dranichak criticizes but makes no alternate proposals), the Carpatho-Rusyn Research Center does not believe that endless discussions and arguments about how something is called can lead to anything productive for the preservation of our people's heritage in America. As an organization committed to concrete cultural work in the form of publishing and distributing written materials, we are not able to accept the innocuous term "our people," and therefore have chosen the name Carpatho-Rusyn for the reasons outlined above.

Finally, our publications have from the outset made clear which ethnolinguistic group and territorial entity is of concern to us. Whatever people and their descendants from that region now living in the United States call themselves — Rusyns, Rusnaks, Lemkos, Carpatho-Rusyns, Carpatho-Ruthenians, Carpatho-Russians, Carpatho-Ukrainians — is their business. We have and will continue to write about the

activity and to publish the opinions of individuals from all these "factions" within our "Carpatho-Rusyn family."

RECENT PUBLICATIONS 1979 (continued)

Kochan, Vasyli I. *Mižhir'ja: putivnyk* (Mižhir'ja: A Guidebook). Užhorod: Karpaty, 1979, 88 p.

Mižhir'ja, formerly known as Volove, lies high in the Carpathian Mountains in the western part of former Marmaroš county (today the Transcarpathian Oblast). This guidebook, with Ukrainian and Russian texts and 32 pages of photographs, provides a brief introductory history of the village with emphasis on the post-1945 Soviet era.

Kozauer, Nikolaus G. *Die Karpaten-Ukraine zwischen den beiden Weltkriegen unter besonderer Berücksichtigung der deutschen Bevölkerung* (The Carpatho-Ukraine Between the Wars with Special Emphasis on Its German Population). Esslingen am Neckar: Bruno Langer Verlag, 1979, 240 p. and 48 plates.

Although the majority of the population living in Subcarpathian Rus' has historically been of Carpatho-Rusyn origin, the region has also been inhabited by people of other nationalities. Among the least known of these are Germans. A few Germans had settled in the area in the Middle Ages, but larger groups did not really begin to arrive until the eighteenth century. Several German villages were founded at that time on the huge estates of Count Schönborn near the city of Mukačevo. By 1930, the total number of Germans in Subcarpathian Rus' was 13,249; they lived in 84 towns and villages, 12 of which were purely German. Over ninety percent of the German inhabitants were concentrated in the region around Mukačevo and the upper Tysa valley east of Chust. In terms of religion, the vast majority were Roman Catholic.

This handsomely-designed volume by Dr. Nikolaus Kozauer, a German native of Subcarpathian Rus' living in the United States, discusses statistical aspects of the group, as well as its socioeconomic status, cultural development, religious life, and folk customs, especially during the 1920s and 1930s. There are also 75 good quality black-and-white photographs of German and Carpatho-Rusyn life in the region. The author also provides a general history of Subcarpathian Rus'. It is unfortunate, however, that he has not made use of any material published on the subject since the early 1960s, when he defended the English text of this study as a doctoral dissertation in the United States.

Laboš, Fedor. *Istorija rusinoh Bačke, Srimu i Slavoniji 1745-1918: doseljenje, gazdovski, prosvitni, kulturni i duhovni život* (A History of Rusyns in the Bačka, Srem and Slavonia, 1745 to 1918: Their Settlement and Economic, Educational, Cultural, and Religious Life). Vukovar: Sojuz Rusynoh y Ukrajinoch Horvatskeji, 1979, 301 p.

This is the first comprehensive historical survey of all aspects of Rusyn life, since their earliest settlement in the Bačka Region, and secondarily in the Srem and Slavonia (all territories in the former Hungarian Kingdom) until the end of World War I, when these regions became part of Yugoslavia, where they remain to this day. The work of Laboš contains a wide variety of statistical data and factual information, and although the technical aspects of the book leave much to be desired, this is still the best history to date of Rusyns in Yugoslavia.

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THE CARPATHO-RUSYN AMERICAN

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CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



The discovery or rediscovery of one's ethnic heritage is an exciting and fulfilling activity for many people. For some, it is sufficient simply to know what the roots are. Others are inspired to share with family, friends, and even a greater public all they have experienced and learned. I was delighted to find an example of such sharing last spring in the prestigious *Gourmet* magazine (April, 1983). In an article entitled "A Ruthenian Heritage," Tatyana McWilliams reminisces about her childhood in an eastern Pennsylvania Carpatho-Rusyn community. She briefly discusses Rusyn history, and describes in an unexpectedly delicious way Rusyn ethnic food culture — a treasure obviously very dear to her. If you have not yet read this enjoyable and informative article, ask for the April issue of *Gourmet* in your local library.

Another recent example of the active sharing of ethnic awareness is a shining star closer to home, a young woman with sparkling dark eyes and a lovely Slavic face. She is thirty-year-old Bonnie Balas, born and raised in Uniontown, Pennsylvania, about an hour southeast of Pittsburgh. Bonnie is well-known in the Uniontown area as a talented folk artisan and *pysanky* instructor. Her activities in the past few years have attracted the attention of local newspapers, which periodically run extensive articles covering her art and craft workshops and Carpatho-Rusyn folk festivals held at St. John the Baptist Byzantine Catholic Church where she is an active parishioner.

Bonnie is a graduate of Pennsylvania State University in elementary and special education. She has taught in the Uniontown Public Schools and now teaches at St. John's Elementary School. Her ethnic origins are a mix of Slovak on her father's side and Carpatho-Rusyn on her mother's. From childhood she attended St. John's, and thus the Rusyn side of her background was to become closest and dearest to her. But awareness of her ethnicity was not immediate or automatic. Bonnie recalled recently: "We always kept the seasonal church customs, and I simply thought everyone else did, too. Only gradually did I begin to sense that our observances were different, somehow more intense and complex than our neighbors'. I came to discover my ethnicity gradually, by virtue of these differences."

Two subsequent events proved significant in her ethnic awakening. While teaching her pupils a unit on eastern European history and culture, she herself became utterly fascinated with the subject: "I knew my own homeland was there, but I started wondering *exactly* where I belonged. My family had always been reticent on this issue, but now my desire to know wouldn't let me rest." And she did not rest. When her mother's relatives invited her to visit them in Czechoslovakia in the summer of 1979, she went. She returned with all sorts of folk artifacts, embroideries, *pysanky*, and a new understanding of her origins.

Bonnie brought all this back to her family which had fostered a love of art in their talented daughter. Returning from Europe, she decided to attend a *pysanky* class at the local YMCA to learn this art of which she now had numerous examples. It was here that she began coming into her own real domain. She recalls that from the start there was clearly something marvelous, almost mystical in her relationship to making *pysanky*. "I picked up the egg and the tools for the first time, and suddenly felt that I had been doing this all my



life. My teachers were shocked that the art came so easily to me. And you can imagine how astounded I was when one day my grandmother handed me an old "family pattern" for my *pysanky* designs. I never knew we had one, and my grandmother had never disclosed this before, probably because she felt no one would be interested. My search for my roots was coming full circle, right back to my own home."

Bonnie's work did not go unnoticed. Father Eugene Yackanich, pastor of St. John's, strongly encouraged her work. She took up his suggestion to hold a *pysanky* workshop during Great Lent, 1981. Eighty people showed up! As Bonnie began mastering the art of embroidery, another workshop was arranged. After her second trip to Czechoslovakia, she returned with more artifacts, including woodburn items, cornhusk dolls, and bread dough cutouts. Now brimming over with dozens of new ideas, she met again with her Ethnic Crafts Club at St. John's and with classes she taught at other parishes and at a shop in Uniontown.

At present, Bonnie continues her school teaching, as well as her instruction in folk art and craft. She is a high quality artisan, hungry for authenticity in her work and aware of the desperate need for folklore research in Carpathian regional culture among immigrants in this country. "I am saddened at the shame which our immigrant people sometimes felt at their folk culture in the larger American society," Bonnie says, "but I understand that they were trying to survive and adapt in their new land. In those early years of this century, they felt that they had to pay the price of their own identity in order to become Americans. They didn't give away everything, of course, but we can never recover all that was lost. I just pray that I can preserve at least a fraction of our culture and identity and pass it on to others. It is my way of paying homage to my people and their sacrifice."

The year 1983 is the two-hundredth anniversary of the birth of a remarkable man — the Carpatho-Rusyn priest, poet, and scholar Vasyľ Dovhovyč. At a time during the early nineteenth century when it seemed that Carpatho-Rusyn national life was entering a period of stagnation, Dovhovyč was busily at work in small mountain villages writing treatises on the most famous German philosopher of the day — Immanuel Kant.

Vasyľ Dovhovyč was born in 1783 in the Carpatho-Rusyn village of Zolotarevo (Maramaroš county) in what is today the Transcarpathian oblast (Subcarpathian Rus') of the Ukrainian SSR. The son of a peasant — whose original family name was Dovhanyč — the young Vasyľ showed already at an early age a strong inclination toward education, so that he was sent to the cantor of a neighboring village to learn to read in Rusyn and to sing the Carpathian plain chant. After attending several middle level schools, he completed theological studies at the seminaries in Trnava and Užhorod. In 1811, he was consecrated into the Greek Catholic priesthood.

The young priest with his new wife was first sent to serve in the small Carpatho-Rusyn village of Dovhe in western Máramoros county. It was there that he spent the longest time — 13 years — which allowed him to pursue more intensively his scholarly inclinations and poetic writing. After leaving Dovhe in 1824, Dovhovyč served as a parish priest in several Carpatho-Rusyn villages and he also held administrative posts in the lower Greek Catholic ecclesiastical administration.

Yet Dovhovyč is not remembered today for his priestly accomplishments, however successful they may have been, but rather for his scholarly contributions, which were certainly unique for the Carpatho-Rusyn lands if not for eastern Europe in general. Dovhovyč became a true child of the Enlightenment, an era in European and American culture which witnessed a new emphasis on rational thought and an attempt to understand all aspects of human existence. The Enlightenment and its universalistic approach to knowledge reached the Hungarian Kingdom during the last two decades of the eighteenth century, precisely when the young Dovhovyč was beginning his education. This was also the era when the talented bishop of Mukačevo, Andrej Bačyns'kyj (1732-1809, consecrated 1773), was successfully raising the educational level of Carpatho-Rusyns through the establishment of a theological seminary, a pedagogical institute, and many elementary schools.

Acculturized in an environment which placed such importance on education and imbued with the universalistic spirit of the Enlightenment, it is not surprising that Dovhovyč, besides writing poetry and philosophical works, also composed music, painted, published ethnographic descriptions and works on astronomy, and studied intensively physics, especially the most recent theories of light, electricity, and magnetism. In this, he was like his somewhat older contemporary, Benjamin Franklin, who is mentioned frequently in Dovhovyč's studies and even in one of his poems.

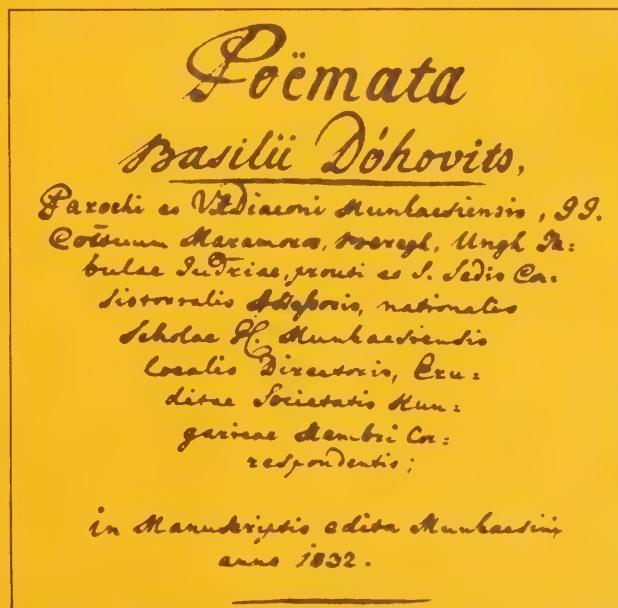
Despite his wide-ranging interests, it is because of his contributions to philosophy that Dovhovyč is best remembered. While serving as a parish priest in Dovhe, he learned

German, in order to read the works of the leading philosophers of the time — Fichte, Schelling, and most especially Kant. The result was several works published in Hungarian scholarly journals on these philosophers as well as on the implications of the work of Descartes and Newton for the study of astronomy. So highly respected was Dovhovyč's scholarship that he was elected in 1831 a corresponding member of the recently established Hungarian Academy of Sciences.

Although Dovhovyč's interests were universal in nature, he did not forget the specific Carpatho-Rusyn environment in which he was born and in which he functioned as a spiritual leader in local parishes. In fact, one of his earliest published scholarly works (1824) was an ethnographic study in which he criticized the unfavorable description of Rusyn village life put forth in a study by a well-known Slovak-Hungarian researcher. Another effort at making Carpatho-Rusyn culture known to the Hungarian public was a biography (1827) of the outstanding bishop of Mukačevo, Andrej Bačyns'kyj. Dovhovyč also wrote poetry in his native Carpatho-Rusyn dialect as well as in Latin and Hungarian. While a few of these poems appeared in print during his lifetime, it was not until this year — 1983 — that all of Dovhovyč's poetic corpus was finally published in Svidník, Czechoslovakia.

Vasyľ Dovhovyč is a foremost example of a Carpatho-Rusyn who, through hard work and much self-education, was able to make recognized contributions to the general advancement of knowledge. At the same time, he never forgot his own Carpatho-Rusyn people and, therefore, he continued to work for their spiritual and cultural welfare. Dovhovyč's career, which began two centuries ago, should serve as an example to be followed by Carpatho-Rusyns and their descendants wherever they may live today.

Philip Michaels



Original manuscript title page in Latin of Dovhovyč's collection of poetry (1832).

FOLK CUSTOMS OF CARPATHO-RUSYNS: CHRISTMAS AND NEW YEAR

The archaic calendars of the Eastern Slavs, including Carpatho-Rusyns, were neither stabilized nor unified. "New Year" usually began in March or September, and years were counted from "the creation of the universe" or some other hypothetical beginning. The acceptance of Christianity from Byzantium led also to the acceptance of the Julian calendar established by the Roman emperor Julius Caesar in 46 B.C. according to which every fourth year was a leap year with 366 days, i.e., a year in which February had 29 days. This date differed every year by 11 minutes and 14 seconds in excess of the astronomic calendar, and as a result in excess of 1 day every 128 years. This fact led Pope Gregory XIII in 1582 to reform the Julian calendar by abolishing the leap years falling on each respective 128th year. Since there were 10 such years preceding the pope's reform, he ordered that initially October 4, 1582 be followed by October 15.

This reform was binding for the Roman Catholic Church, but other churches, including the Orthodox Church, either did not accept this reform, or did so considerably later. The Gregorian reform was not accepted by the Greek Catholic Church in western Ukraine or in Subcarpathian Rus' (Transcarpathia), even after establishing its union with the Roman Catholic Church; nor was it accepted at first by the newly founded Orthodox and Greek Catholic parishes in the Americas, with the exception of Argentina, Brazil, and Paraguay where the Gregorian calendar was proclaimed universally mandatory in 1939. As a result, all traditional church holidays celebrated by members of both the Orthodox and Greek Catholic churches "lagged behind" holidays celebrated by Roman Catholics by 13 days. (Easter and other moveable feasts are celebrated according to the lunar calendar.) Even though church authorities in Transcarpathia, as well as in the United States and Canada, have today no objections against the transfer to the Gregorian calendar, most parishes, especially in the countryside, follow the traditional "old style" calendar.

It is to be emphasized that until the twentieth century the official calendar was virtually of no great significance in the everyday life of Carpatho-Rusyns. The common folk marked years rather in terms of memorable historical events (wars, natural disasters, epidemics), and months and days according to the departure or arrival of migratory birds, the beginning of agricultural seasons (*koly jarci sijaly*; *koly žita žaly* / when they sowed the barley; when they harvested the rye), or according to Christian holidays (*na Matku Bižu*; *na Velykden'* / at the Feast of the Assumption; at Easter). Until quite recently, it was common to find among the elderly that they were not aware of the exact date of their birth. As a consequence, the celebration of New Year is not connected with any particularly rich complex of customs.

The most important New Year custom was the New Year's Day well-wishing. From early in the morning, groups of about 3 to 5 boys visited their neighbors and relatives, proceeding from the low-lying localities to those at the top of the village (*žebý gazdivstvo dohorý išlo* / so that their home-stead would move up in the world), and they recited their well-wishing verse:

*Vinčuju, vinčuju na tot Novýj rik,
Žebý vam výrosła pšenycja i bib,
Snop pry snopi, kopa pry kopi
A vŷ, pan gazda, mežy snopamy,
Jak jasnýj Misjac mežy zirkamy.*

I wish for you this new year
A good crop of wheat and beans,
Sheaf after sheaf, stack after stack,
And that you, dear husbandman, stand among
the stacks
Like a bright moon among the stars.

However, most of the wishes were more jocular:

*Vinčuju, vinčuju,
Štoska pid kominom čuju:
Dajte mi z n'oho pokoštovaty,
Budu vam lipše vinčovaty.*

I wish you all the best,
And if you let me taste
What I smell hiding under your chimney
[the smoked meat there],
My wishes for you will be even better.

Some other of these New Year wishes were "transplants" of wishes from the Christmas period.



Nativity players from the village of Kurov, near Bardejov, Prešov Region (photographed by the author, 1983).

It is relevant to note in this connection that New Year's Day was generally regarded as a holiday of servants, for it was on this day that their contracts were either concluded or canceled. The servants came from the poorest parts of society and were mainly orphans. Therefore, the orphan motif appears frequently in New Year songs:

*Siroty, siroty, tjažko bidujete,
Jak pride Novýj rik de sja podijete?
Chtora ma rodinu, ta pide dodomu,
A ja, nebožatko, nemam raz ku komu.* ■

Oh, you orphans, you live in great misery,
And where are you to go when the New Year
comes?
Those with relatives will go home,
But I, a poor orphan, have nowhere to go.

In the distant past, the beginning of a new year was identified with the central event of the winter solstice, the Yuletide (*Rizdvo, Hody*). It was a feast directed at the safeguarding of the new crop. Its original magical function, connected with agriculture, is still prominent in many customs today.

One of the ancient customs required that on Christmas Eve the husbandman (*gazda*) nurse his fruit trees by bandaging them with straw binders and treating them as living beings. The tree which did not bear fruit was warned by the husbandman holding his axe: *Jablin', jablin', zarod' jabka; jak ne vrodyš, vyrublju tja* (Appletree, appletree, you shall bear fruit, or else I will cut you down). It was believed that such a tree would take the threat seriously and would start bearing fruit.

In another custom, the feed for hens and other poultry was put into a hoop or a chain shaped into a closed circle with the belief that the poultry would not then go astray into the fields. Cattle were chased across a brook to prevent them from limping in the summer. They were further protected from the supposed bad influence of witches by being fed thornbush hips (*sverbohuzky*). Also, nothing in the house could be lent out on that day so that good fortune would not leave the house. Linen could not be hung around, for throughout the year it was usual to hang the skins of dead cattle around in a similar manner. The windle (*motovidlo*), an appliance for winding yarn, was to be left empty to prevent poverty from "winding" around the house, while the distaff was to be full so that the house would be full of prosperity, and so on.

Most magic customs were connected with Christmas Eve (*Svjatýj večur, Koročun, Vilija*). On that day the husbandman covered the floor with straw. An unthreshed grain sheaf, usually oats (called in some localities "Didko" or "Diduch"), was placed on the honorable seat at the table, i.e., "into the corner" under the icons. According to historical and ethnographic literature, in the archaic Slavic homes one corner was reserved for a representation of the pagan gods. Oats or straw were also used for decorating the festive table on which there had to be seeds from all crops. In the spring these very seeds were used in the first sowing. The oats and straw had a magical function in pagan society: they were expected to secure plenty of fodder and grain. Christianity provided another rationalization for the custom, stressing the birth of Jesus on straw and oats, thus transforming the two into symbols of that event. Also placed in the place of



The Dido character from a nativity play in the village of Čertižné, near Medzilaborce, Prešov Region (photographed by the author, 1972).

honor was the festive bread (*koročun, kračun*) decorated with wintergreen or periwinkle (*barvinok*) and various small figures. Prosperity was symbolized by a "mountain" of bread at the end of the table. At the beginning of the evening meal the husbandman hid behind this "mountain," asking: "Can you see me from behind the bread mountain?" The children replied in a chorus: "We can't," after which the husbandman concluded: "Let us wish you'll not see me either in the spring from within the hay or in the summer from within the wheat!"

When the first morning star was up, the whole family hurried to wash in a cold brook. They believed that the bath had a magical purgative function and that it would help them to maintain good health throughout the year. The last to leave the brook was the husbandman's wife bringing with her a pot of water into which the family put bits from each dish of the evening meal in order to feed the cattle later.

After returning from the brook, the husbandman stated his good wishes for the family: "abundant crops in the fields, new offspring at home, expansion of the homestead, satisfaction from children, kindness from the overlords, respect from fellows, as many heifers as there are firs in the wood, as many bulls as there are beeches in the forest," etc.

After a common prayer, candles were lit on the table and all took their seats at the Christmas Eve table which no one could leave during the evening meal. Under the table they

put various iron objects as symbols of good health, most frequently an axe or a plowshare. The legs of the table were tied with a chain in the hope this would keep the family together all the year round. If a member of the family were absent or had died in the course of the past year, a symbolic spoon was displayed for him which nobody could use.

The Christmas Eve meal was in some localities connected with the symbolic summoning of Frost — *Moroze, moroze, pod' tŷ ku nam večerjaty* (Frost, Frost, come join us for supper) — in order to placate "him" and make sure "he" does not destroy the crops. In a similar manner they would summon to the meal the most feared forest vulture, the wolf, begging him not to eat the cattle in the summer.

The Christmas Eve meal itself consisted of seven, nine, or twelve dishes. It began with garlic, regarded by Rusyns as a universal medicine. But the garlic also had a magical function: it was to safeguard the togetherness and unity of the family, so that all its members would hold together like the cloves in a garlic head. It was followed by a mushroom sauce (*mačanka*), cabbage, beans, peas, meatless *pirohŷ*, other sauces from dried fruits (from plums — *slivčanka*, pears — *hruščanka*), and baked pastries with poppyseed (*bobal' kŷ*). In eastern Transcarpathia the predominant dessert was wheat porridge with honey (*kutja*). Brandy (*palenka*) was always used for toasts.

Each dish was accompanied by a brief comment. When the husbandman distributed cloves of garlic among the members of his family, he made sure that they were eaten with the peel, saying "Don't strip it bare in order that it protect us from all evil." When the husbandman's wife offered cabbage, she stirred it in a dish so that new cabbage would grow strong and thick in the summer. The rich variety of food offered at the Christmas feast was motivated by the wish for prosperity all year round. According to the law of analogy in magic, it was believed that what appeared on the Christmas table would appear there throughout the year.

Similarly motivated were a number of other superstitious rites aimed at finding out what the future held for the coming year in the way of marriages, deaths, etc. The rites included blowing a candle, throwing a bunch of tied spoons against the door, bringing logs into the room, counting stakes in the fence, and others.

An inseparable part of each Christmas Eve as well as of the rest of Christmas was group caroling which took a number of forms. The simplest form was *polaznikuvanja*. Groups of young boys — *polaznici* — went from house to house, often with a lamb, visiting their relatives and wishing them in simple verse fortune, health, and prosperity. In some areas the *polaznici* always carried a shining star decorated with cosmic or religious motifs; north of the town of Bardejov the *polaznici* presented their hosts hazelrods called *ščedrakŷ*, with which to turn the cattle out for the year's first grazing.

The second form of the Christmas visits by young well-wishers was caroling proper. The participants included both young boys and girls and often even young married men and women. The groups of carolers proceeded from house to house singing *koljadjkŷ* — secular festive songs dedicated to individual members of the family: to the husbandman, his wife, his son, daughter, etc. They were extremely archaic songs with a fixed form, most frequently consisting of a ten-syllable line with a break in the middle and with a refrain after

each line. Their characteristic feature was the idealization of patriarchal family life. *Koljadjkŷ* devoted to the husbandman emphasize his wealth: he is said to own many flocks of sheep and herds of cattle; his larders are said to be full of grain; his household full of servants, his children are obedient; he has a good wife and limitless amounts of money, etc. The husbandman's wife appears in the *koljadjkŷ* as an ideal of industriousness and fidelity: she sews a shirt for her husband with golden thread and simultaneously looks after the servants. *Koljadjkŷ* devoted to the daughter sing about her beauty, noble nature, industriousness, loveability, and the fact that she is sought in marriage by no one lesser than princes. The sons, in turn, are paragons of all virtues characterizing a good husbandman and endowed with a chivalrous spirit. Many *koljadjkŷ* include religious motifs, too; however, these motifs are expressed in an apocryphal form: Jesus Christ tills land with the husbandman's plow; the Virgin Mary turns oxen out to graze; Saint Joseph sows grain, etc.

Since the folk *koljadjkŷ* did not correspond to canonical religious beliefs, there were attempts to replace them with church carols (*koljady*) about the birth of Jesus Christ. These, however, substantially differed in both contents and form from the folk *koljadjkŷ*. The religious carols were in part codified by church authorities in a book form, the *Bohohlasnik* published in Počajevo in 1790, which appeared in dozens of editions and thus became a part of the folk repertory.

The third form of Christmas caroling was the Nativity Play ("Viflejem," "Jasličky"). Its main performers and disseminators were shepherds; hence, it is often referred to in the folk idiom as a "shepherds' play." It represents the highest form of folk creative expression and includes almost all varieties of performance: singing, music, dance, the spoken word, as well as graphic art. Basically it can be described as a folk drama about the birth of Jesus Christ. The cast includes three shepherds, three kings, and also Herod, angels, and sometimes the Devil, the Jew, and other characters. All are brightly made up and hold sticks with little bells or axes. The central requisite of the play is "Bethlehem," i.e., the representation of the nativity scene in the form of a cradle or a little church. The main protagonist is the oldest shepherd (*Dido, Guba, Kubo*) with a mask on his face. He is reasonable and experienced, but he almost always gets involved in comic situations.

The Nativity Play became widespread in Transcarpathia only in the nineteenth century, but it is actively performed even today. While several variations of the play have been repeatedly published, the play has also been passed on orally or in handwritten copies. A special variety of the Nativity Play is the *vertep*, a puppet play about the birth of Jesus Christ with a number of entertaining folk characters. The *vertep* was widespread, especially in the eastern part of Transcarpathia. The performances of both the Nativity Play and the *vertep* were accompanied by the singing of folk *koljadjkŷ* and religious *koljady*.

In all the forms of caroling the hosts rewarded the performers with money and goods, especially with grain. In the late 1940s and in the 1950s there were unsuccessful attempts on the part of Soviet Transcarpathian authorities to abolish the performances of the Nativity Play. At present the performances are tolerated, provided the religious motifs are subdued.

Many magical superstitions were also connected with other days of Christmas. It was generally believed that as of midnight on Christ's nativity day water changes into wine and that at this hour cattle can speak like people.

On Christmas morning it was customary to put coins, a symbol of wealth, into water with which the morning wash was done, in order to "conjure up" prosperity for the coming year. Moreover, the first visit on Christmas day was paid to a neighbor living in a higher location, so that one's homestead would get "higher" in the world, too. The Christmas straw was burned in the garden on the third day, or wisps of this straw were used as binders on fruit trees to ensure a good crop. During the post-Christmas cleaning of the house, one of the daughters (usually naked so that the various parasitic insects could not take hold of her clothes) used to exorcise the insects in this incantation:

*Posota, chorota, blychŷ, bloščici,
Id'te že vŷ z našej chŷžŷ do pan'skej švitlici.
Tam jest vaša mati,
Ona vam bude jisty davaty.*

Bad luck, illness, fleas and vermin,
Leave our house and go to the rich people;
Your mother is there,
And she will feed you.

At present, the Christmas customs are rather simplified. What has disappeared are especially the magical rites aimed at improving the crops or ensuring prosperity. Even though they may still be carried on here and there, their function is largely entertaining.

Mykola Mušinka

RECENT PUBLICATIONS 1979 (continued)

Lacko, Michele. "La Chiesa dei Ruteni subcarpatici" (The Church among the Subcarpathian Rusyns), *Oriente Christiano*, Vol. XIX, no. 1-2 (Palermo, 1979), pp. 92-103.

This popular Italian-language article provides a brief historic survey of the Subcarpathian church from earliest times to the present. Written by the well-known church historian, Reverend Michael Lacko, the article also contains rare photographs of Subcarpathian monasteries and bishops.

Lemkivščyna (The Lemkian Land), Vol. I, nos. 1-4 (New York, N.Y., 1979).

This new quarterly is published by the Lemko Research Foundation in cooperation with three other Ukrainian-oriented Lemkian immigrant organizations: the World Lemkos' Federation, the Organization for the Defense of the Lemko Land, and the Union of Lemkos in Canada. Each issue of this Ukrainian-language journal numbers twenty-eight pages and includes brief articles on the history and culture of Lemkian-inhabited territory in the former Austrian province of Galicia, today the southeastern corner of Poland.

Lutskay, Michael. *Grammatica Slaveno-Ruthena* (Buda, 1830) (Slaveno-Rusyn Grammar). Ukrajins'ki hramatyky, Vol. 2. Munich: Ukrajins'kyj Vil'nyj Universytet, 1979, xvi, 204 p.

On the eve of the 150th anniversary of the first appearance of Lučkaj's Slaveno-Rusyn grammar, Professor Oleksa Horbatsch of the University of Frankfurt in West Germany has prepared this reprint of the original grammar as well as a brief analysis (pp. 192-201) of the life of Lučkaj and the language he used. Lučkaj's work is written in Latin, and the language he called "Slaveno-Ruthena" is a Subcarpathian recension (variant) of Church Slavonic, that is, Church Slavonic with borrowings from local Carpatho-Rusyn vernacular.

Magocsi, Paul R. *The Language Question Among the Subcarpathian Rusyns*. Fairview, N.J.: Carpatho-Rusyn Research Center, 1979, 41 p.

This pamphlet discusses how Rusyns resolved the question of which language to use as a medium for their national culture. Like other peoples in eastern Europe, the Rusyns in the course of their historical development used different languages.

Dr. Magocsi traces the five periods of the language debate between the seventeenth and twentieth centuries which saw the use of Rusyn vernacular, Church Slavonic, Latin, Magyar, Russian, and Ukrainian in Subcarpathian publications.

(Available from the Carpatho-Rusyn Research Center for \$5.75).

Magocsi, Paul R. *Let's Speak Rusyn — Hovorim poruskŷ: Transcarpathian edition*. Fairview, N.J.: Carpatho-Rusyn Research Center, 1979, xii, 106 p.

The Transcarpathian edition of *Let's Speak Rusyn* follows the same format as the earlier Prešov Region edition (Englewood, N.J., 1976). The present volume is based on the language of a village near Mukačevo, in the former county of Bereg. It includes a methodological introduction, 14 chapters of phrases based on a wide variety of everyday occurrences, and grammatical notes. Each chapter is accompanied by a humorous cartoon by Fedor Vico based on a phrase in the text. A full-page map shows the contemporary ethnographic boundaries of Carpatho-Rusyns.

(Available from the Carpatho-Rusyn Research Center for \$6.95).

WITH APPRECIATION

The Carpatho-Rusyn Research Center expresses its appreciation for unsolicited donations from: Thomas Koskosk (Donora, Pennsylvania) — \$5.00; John Stefaniv (Sarasota, Florida) — \$10.00; and John L. Ford (Taunton, Massachusetts) — \$5.00.

OUR FRONT COVER

Rusyn girls returning from church, Užhorod area, Transcarpathian oblast. (Photographed 1935).

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THE CARPATHO-RUSYN AMERICAN

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CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



FROM THE ASSOCIATE EDITOR

Perhaps we should call this page "Philosophical Ramblings." An editor must, of necessity, present some sort of philosophical outlook to his readers, but it can be a frightening experience to be a philosopher thrust into an editorial position! At any rate, we hope our rambling can be controlled at least for this issue of the *Carpatho-Rusyn American*.

This issue covers a lot of territory. We are pleased to introduce the newest member of our staff, Patricia A. Onufrak. She assumes the task of co-ordinating recent, current, and future events of interest to our readers. Her first column, "Rusyn Forum," appears on page seven. Patricia is from McLean, Virginia, a member of Epiphany of Our Lord Byzantine Catholic parish in nearby Annandale. She recently received a Master of Arts degree in Russian Language and Literature from the University of Toronto. We welcome her to our publication and we hope you enjoy her work.

One recent event deserves special recognition because it is a significant contribution to American Carpatho-Rusyn cultural awareness. On September 24-25, 1983, the Kruzhok Folk Ensemble, under the direction of Mr. Jerry Jumba, made a recording of fifty-two Carpatho-Rusyn songs and dances. We were privileged to be at St. John's Cathedral Center in Parma, Ohio, to chronicle this gathering of our people: Tom Katrenich, accordionist from Columbus, Ohio; violinist Nick Nagrant, director of the Beskydy Ensemble from Detroit, Michigan; musicians Ken Javor, Andrew Bronkaj, and James Senderak, all of the Carpathians from Barberton, Ohio; and the entire Kruzhok Ensemble directed by Michele Long and Robert Trompak. Weeks of practice and preparation culminated in the two-day recording session. The finished product is a professionally produced two-cassette stereo tape album, entitled "Zaspivajme — Let Us Sing," complete in its own binder with song sheets in Rusyn and English, that presents a beautiful panorama of Carpatho-Rusyn music from yesterday and today. "Zaspivajme — Let Us Sing" is an example of what younger people are doing to promote and preserve our heritage. It would make a great Christmas (or Easter) gift, and we feel it is an important cultural achievement for Americans of Carpatho-Rusyn background. The album is available on cassettes only for \$20.95 (postage and handling included). For information, write to Joe or Joan Verba, 7718 Dorothy Avenue, Parma, Ohio 44129.

While groups like Kruzhok continue to make others aware of our national identity, we occasionally hear of misunderstandings which demonstrate that the role of education and the need for knowledge about Carpatho-Rusyns remain a constant challenge. Such is the case with a story that developed this summer in Detroit.

In early August, we received notice that a four-day workshop for the folk group Krajane was held in Sterling Heights, Michigan by our friend and colleague Jerry Jumba. Krajane, sponsored by Saint Basil the Great Byzantine Catholic Church, was preparing for the Detroit-sponsored "Captive Nations Festival," to take place in mid-September. However, at the end of August the group was informed that they could not participate in the festival, because there was already Ukrainian and Slovak participation and ostensibly Carpatho-

Rusyns did not exist. In effect, the Carpatho-Rusyns were being held "captive" by a group of people who were supposed to be promoting cultural awareness in America! Ms. Kathleen Kozub, Director of Krajane, wrote a letter of protest to the festival committee. As proof that Rusyn Americans do exist, she cited the *Harvard Encyclopedia of American Ethnic Groups* entry for Carpatho-Rusyns, and pointed to the fact that, among other events, we were officially recognized at a White House reception in 1980 (cf: *Carpatho-Rusyn American*, Volume III, Number 4, 1980). Unfortunately, it was too late for this year. We sincerely hope that next year the Detroit Captive Nations Festival Committee will reconsider their decision and recognize the Carpatho-Rusyn component of the American cultural mosaic.

On a happier note, it is very refreshing to find pockets of cultural awareness in our travels with Rusyn̄, a folk ensemble based at Saint Nicholas parish, McKeesport, Pennsylvania. Such was the case recently when Rusyn̄ journeyed to Uniontown, Pennsylvania, to participate in the second annual Carpatho-Rusyn celebration at Saint John the Baptist Church. Father Eugene Yackanich, pastor of that Byzantine Rite parish, and Bonnie Balas, co-ordinator of the event, presented a heritage celebration complete with ethnic foods, authentic costumes in a fashion show, a choir performance, craft-displays including *pysanky* and needlework, and, of course, folk-dancing. Next year's date has already been selected, and we will alert our readers in a future issue.

Finally, a few words about our editor. Dr. Patricia Krafcik is presently keeping very busy in Czechoslovakia pursuing her studies in Slovak and Carpatho-Rusyn folklore. She is still involved with our newsletter, however, since she was able to contact Dr. Mušinka directly for his article on Carpatho-Rusyn Easter customs, which will appear in the spring issue of 1984. We had hoped to hear from her before we went to print, but overseas mail seems to have its problems. We trust that she will return with more information that we will pass along to our readers.

Fortunately, mail delivery in this country is better. We have been watching the editor's mailbox during Dr. Krafcik's absence, and in the next issue we will share with you some of what we found. We thank those of you who have taken the time to write and we renew our invitation for your comments, requests, and ideas.

OUR FRONT COVER

Carpatho-Rusyn girl in Luh, Subcarpathian Rus' (Transcarpathia), by the distinguished American photographer Margaret Bourke-White, and published with accompanying text by Erskine Caldwell in the book, *North of the Danube* (New York, 1939).

OUR NEXT ISSUE

The first issue for 1984 (to appear in March) will have an extensive article on Carpatho-Rusyn Easter customs written especially for the *Carpatho-Rusyn American* by Dr. Mykola Mušinka of Prešov, Czechoslovakia. To be assured of receiving all next year's issues, do not forget to renew your subscription by sending \$7.00 to: Carpatho-Rusyn American, 5485 Forest Glen Road, North Madison, Ohio 44057.

PETER J. WILHOUSKY (1902-1978)

Popular composer and arranger, distinguished educator and eminent choral director, Peter Wilhousky has left a legacy that will enrich American music for generations to come.

Best known for his "Carol of the Bells," which has become a part of the traditional music for Christmas, Wilhousky also wrote the stirring concert arrangement of "The Battle Hymn of the Republic," made popular in recordings by the Mormon Tabernacle Choir and frequently performed at music festivals, holiday celebrations, and state occasions. His many translations and arrangements of music from the Slavonic liturgy are still widely used in schools and churches of many denominations throughout the country. He founded and conducted numerous choruses during his long musical career and his remarkable abilities with vocal ensembles brought him to the attention of Arturo Toscanini, who in the early 1940's employed Wilhousky to prepare the choruses used by the maestro in his now historic NBC Symphony broadcasts. Despite these and many other diverse musical achievements, however, it was in the field of education that Wilhousky left his deepest mark.

Wilhousky was born in Passaic, New Jersey, into a family of Carpatho-Rusyn origin. Both his parents came from Rusyn villages in the Prešov Region of what is today northeastern Czechoslovakia — his father Joseph from Vyšný Orlich, his mother (née Julia Hnath) from Uják. The young Peter's musical talents were nourished since earliest childhood both at home and at church. His parents were choir members at SS Peter and Paul Greek Catholic Church in Passaic, where the child was brought up to the choir loft every Sunday as soon as he could stand. In those years, the Passaic parish was fortunate in that it had a fine choir and church school under the direction of its talented cantor John G. Boruch.

In 1910, when Peter Wilhousky was eight, SS Peter and Paul Church switched its allegiance to the Russian Orthodox Church, thereby becoming one of the largest Rusyn Orthodox parishes in the United States. Now within a Russian-American cultural sphere, Peter was sent the next year to the renowned Russian Cathedral Boys' Choir in New York City. He was to spend five years in this live-in choir school, becoming soprano soloist and participating in many cathedral services as well as prestigious concerts, including a command performance before President Woodrow Wilson at the White House. In 1920, Wilhousky continued his musical education at the Damrosch Institute of Musical Arts in New York City, which later became the Juilliard School of Music from which he received a B.A. degree.

Having completed his formal education in 1923, he became a music teacher at a high school in Brooklyn, where he began organizing the first of the many choruses he was to conduct in the New York City area. It was in 1936 that Wilhousky was first propelled into national prominence. New York City was to be host to a convention of the National Association of Teachers of Music, and Wilhousky was invited to prepare a student chorus for the opening ceremony at Madison Square Garden. For a full year beforehand, he spent afternoons in each of the five New York boroughs auditioning, selecting, and training voices for this event. On March 30, 1936, before 16,000 people, his chorus of 1500 students filled Madison Square Garden with a sound so



magnificent so as to astonish the nation's music teachers present and to win the acclaim of the press. With this concert, the All City High School Chorus of New York was born (though pared down thereafter to a more manageable 200 voices), and throughout the remaining thirty years of Wilhousky's career, the group performed a major concert each year at Carnegie Hall and later at Lincoln Center. The popularity and prominence of these events led to Wilhousky's appointment in 1940 as Assistant and later Director of Music for the New York City school system.

Despite increasing administrative burdens, Wilhousky always maintained direct contact with students, particularly through his All City High School Chorus, from which he helped to place promising students. Many alumni of the chorus later went on to successful careers at the Metropolitan Opera, the New York City Opera, Radio City Music Hall, Broadway musicals, radio and television shows, and professional church and concert choirs, including the famous Robert Shaw Chorale.

Wilhousky was not by any means exclusively a high school educator. He trained choral conductors and other music educators as well, teaching for almost a decade at Juilliard, presenting master classes in choral conducting in major cities along the East coast, presiding at university choir clinics, and conducting at major music festivals throughout the country. Thus, the techniques learned in a Rusyn-American parish church and Russian-American choir school were refined, adapted, and handed down by Wilhousky to many of today's leading choral conductors in the United States.

As a result of his many achievements, Wilhousky was awarded an honorary doctorate from the New York College of Music, the Handel Medallion "in recognition of his service to the youth of the city of New York," and in 1975 the American Choral Directors Association award for "pioneering leadership, inspiration, and service to choral art." Indeed, few have contributed as much to the popularity which serious choral music enjoys in the United States today.

Lawrence Chvany

RECENT PUBLICATIONS 1979 (conclusion)

Majernyk, Jurij. "Borot'ba proty 'ukrajins'koho buržuaznoho nacionalizmu' i stan ukrajins'koho menšosty v Čechoslovaččyni" (The Struggle Against 'Ukrainian Bourgeois Nationalism' and the Status of the Ukrainian Minority in Czechoslovakia), *Sučasnist'*, XXIX, 7-8 (Munich and New York, 1979), pp. 96-106.

This rambling essay describes briefly recent ideological changes in Czechoslovakia which have led to criticism under the slogan "Ukrainian bourgeois nationalism" of all previous attempts (especially during the 'Prague Spring' of 1968) to improve the status of the Rusyn population in the Prešov Region.

Naukovi zapysky KSUT (Scholarly Proceedings of the Cultural Society of Ukrainian Workers), No. 7 (Prešov, 1979), 162 p.

This issue and its eleven articles are devoted to the sixteenth anniversary of the Russian Bolshevik Revolution and its impact on eastern Europe. A few studies deal specifically with Carpatho-Rusyn problems: the participation of Prešov Region Rusyns in the Russian Revolution, by A. Kovač; the Subcarpathian Communist Party's change to a Ukrainian orientation in the 1920s, by J. Dzenzelivs'kyj and Ch. Oleksyč; revolutionary ideas in the writings of Fedir Lazoryk and Vasylij Zozuljak, by M. Roman; and Rusyn newspapers after 1919, by O. Rudlovčák.

Naukovyj zbirnyk Muzeju ukrajins'koho kul'tury u Svydnyku (Scholarly Anthology of the Museum of Ukrainian Culture in Svidník), Vol. IX, pt. 2 (Svidník, Bratislava, and Prešov, 1979), 630 p.

In many ways, this latest volume of the *Naukovyj zbirnyk* is a memorial book to a part of the Carpatho-Rusyn world that has ceased to exist. In the early 1970s, the Czechoslovak government decided to construct a man-made reservoir just north of Snina, in the Rusyn-inhabited Prešov Region of northeastern Slovakia, and to move the population out of the upper valley of the Cirocha River, in particular from the villages of Starina, Vel'ka Pol'ana, Smolkník, Dara, Ostrožnica, Zvala, and Ruské, all of which were to be covered with water. Realizing that the rich Carpatho-Rusyn culture found there would be lost forever, several scholarly institutions in Czechoslovakia conducted extensive research in this area between 1975 and 1978, the results of which are published in this volume.

Most of the eleven articles deal with the ethnography and folklore of Starina and Carpatho-Rusyn villages immediately to the north, in particular traditional architecture (by Myroslav Sopolyha), agricultural implements (by Jan Podolak and Mychajlo Hvizd), sleds and other modes of winter transportation (by Magdalena Parikova), traditional lullabies in the village of Dara (by Jurij Kostjuk), and popular sayings and proverbs (by Nadija Var'jan).

There is also a study by Olena Rudlovčák of the nineteenth century Carpatho-Rusyn national leader, Aleksander Duchnovyč (born in nearby Topolja), who spent many years in the region and who wrote a description of this area (*O narodach krajnjans'kyh*), which is republished here in its entirety. Finally, Mychajlo Hyryk has contributed a 300-page monograph on the popular prose of the Starina valley which

includes biographies of several village story-tellers as well as the complete texts of 111 stories in the local Carpatho-Rusyn dialects.

This impressive volume includes two indexes and numerous photographs. It is to be regretted, however, that the illustrations — so important to a material culture that has disappeared — are of such poor quality.

Nova dumka (New Idea), Vol. VIII, Nos. 20, 21, 22, 23 (Vukovar, 1979), 120, 120, 84, and 108 p.

The journal *Nova dumka* continues in its issues for 1979 to provide information about the present-day life of Rusyns in Yugoslavia, as well as to serve as an international forum for writers from both eastern and western Europe who are interested in Carpatho-Rusyn civilization in general. Of particular interest in these issues are: Paul R. Magocsi's history of Carpatho-Rusyns in the United States (Nos. 20, 21 and 22); the conclusion of Fedor Laboš's history of Rusyn immigration to the Vojvodina in the eighteenth century (Nos. 20 and 21); Fedor Korecky's description of the geographical center of Europe, just outside the Rusyn town of Rachiv (No. 21); a translation of a work by the early nineteenth century Slovak ethnographer, Jan Čaplovič, on Rusyns and Cotaks (No. 23); and a description of a rare study written in Hungarian in 1913 by Mihály Munkácsy on the language of the Vojvodinian Rusyns (No. 23.)

Pekar, A. *Bishop Basil Hopko, S.T.D.: Confessor of the Faith (1904-1976)*. Pittsburgh, Pa.: Byzantine Seminary Press Publications, 1979, 36 p.

This is the latest of Reverend Pekar's biographical pamphlets on twentieth-century bishops in the Prešov and Mukachevo Greek Catholic eparchies. Bishop Hopko was appointed auxiliary to Bishop Pavel Gojdič of Prešov in 1947; both were imprisoned by the Communist government in Czechoslovakia in 1950. In 1968, Bishop Hopko was allowed to return to Prešov, once again the seat of the Greek Catholic Diocese after its revival during the liberalization period of the "Prague Spring." During eight difficult years in guiding the Greek Catholic Church in Czechoslovakia, Bishop Hopko died in 1976, the last of the Rusyn bishops of the Prešov Diocese.

Pekar, Athanasius. *The Bishops of the Eparchy of Mukachevo with Historical Outlines*. Pittsburgh, Pa.: Byzantine Seminary Press, 1979, 88 p.

This popular historical booklet contains biographies of all Greek Catholic bishops from M.M. Olšavs'kij in the late eighteenth century to the last, T.G. Romža, who was killed in 1947. Portraits of each bishop are included as well as brief biographies of all local bishops before Olšavs'kij.

Pekar, A. "Prjašivs'kyj vладыka Josyf Gaganec', visytator oo. Vasylijan" (Prešov Bishop Josyf Gaganec', the Visitor to the Basilian Fathers), *Analecta Ordinis S. Basilii Magni*, Series II, Sectio II, Vol. X (XVI), no. 1-4 (Rome, 1979), pp. 379-393.

In 1858, Bishop Josyf Gaganec' (1843-1875) of the Greek Catholic diocese of Prešov was authorized by the Vatican to visit and report on the status of Basilian monasteries in Carpatho-Rusyn territory in former northeastern Hungary. The bishop set out to visit monasteries at Krasný Brod,

Malyj Bereznyj, Máriapocs, and Černeča Hora near Mukačevo together with Reverend Aleksander Duchnovyč, the leading Carpatho-Rusyn cultural figure of the time. This study includes the original reports of the visitation written by Duchnovyč. Reverend Pekar has provided a brief introduction (in Ukrainian); the reports are in Duchnovyč's original language.

Perejda, Andrew D. *Uhro-Rus' Map*. Passaic, N.J.: Diocese of Passaic Heritage Institute, 1979, 2 sheets.

This large-scale map shows all Rusyn villages south of the Carpathian Mountains. Each of the two sheets measures 21" x 25" and on the reverse side all the villages are listed alphabetically with locational symbols. The map also indicates with color coding the ethnographic boundaries of Rusyns, Slovaks, Magyars, and Germans. Actually Dr. Perejda's map is a reproduction of a map done by the Ukrainian ethnographer, Stepan Tomašivs'kyj (*Etnografična karta Uhors'koji Rusy*), and published in St. Petersburg in 1906.

Unfortunately, Perejda's version contains many typographical errors and fails to show contemporary international boundaries. Despite these shortcomings, which might be corrected in a second printing, the map of Uhro-Rus fills a cartographic gap and makes it possible for Rusyn-Americans to find the native villages of their ancestors. (Available from the Carpatho-Rusyn Research Center for \$6.25)

Rečnik samoupravnih i drugih društveno-političkih termina i izraza srpskohrvatsko-rusinski/Slovnjik samoupravnih i drugih društveno-političkih terminoch i virazoch serbskohorvatsko-ruski (A Serbo-Croatian-Rusyn Dictionary of Administrative and Other Sociopolitical Terms and Expressions). Novi Sad: Združenje naukovih i fachovih prekladatel'och Vojvodini, 1979, viii, 249 p.

It is only in the Vojvodina autonomous region of Yugoslavia that a form of Rusyn (Vojvodinian/Bačka Rusyn) is used as an official language. For that reason, all laws and other official documents must be rendered in Rusyn. This dictionary provides several thousand terms and expressions for administrative, political, and other civic concerns with their Serbo-Croatian and Vojvodinian Rusyn equivalents.

Renkiewicz, Frank. *The Carpatho-Ruthenian Microfilm Project: A Guide to Newspapers and Periodicals*. St. Paul, Minn.: University of Minnesota Immigration History Research Center, 1979, 20 p.

This handsomely-illustrated guide provides detailed bibliographical data of the Rusyn-American newspapers and journals microfilmed as part of a University of Minnesota project funded by the National Endowment for the Humanities (Washington, D.C.) and the Byzantine Ruthenian Metropolitan Province (Pittsburgh, Pa.). Microfilmed copies of all sixty-two titles (more than 800 reels) have been deposited for public use at New York Public Library, University of Pittsburgh Library, and the John Carroll University Library in Cleveland (see the report in the *Carpatho-Rusyn American*, Vol. III, No. 1, 1980). (Available from the Carpatho-Rusyn Research Center for \$2.50)

Roman, Mychajlo. *Šljachy literatury ukrajinciv Čechoslovaččyny pislja 1945 r.* (Directions in Ukrainian Literature in

Czechoslovakia after 1945). Bratislava and Prešov: Slovacke pedahohične vydavnyctvo, viddilennja ukrajins'koji literatury, 1979, 228 p.

M. Roman is one of the most prolific literary critics in the Prešov Region of Czechoslovakia today. This is his first monograph, and it includes a survey of Ukrainian literature in Czechoslovakia after 1945, followed by individual chapters on the life and work of twelve of the leading writers, among them Fedir Lazoryk, Vasyli' Grendža-Dons'kyj, Vasyli' Zozuljak, Fedir Ivančov, Ivan Hryc'-Duda, and Stepan Hostynjak.

Rudlovčák, Olena. "Z istoriji našych bukvariv kincja XVIII - počatku XX st." (On the History of Our Primers from the End of the 18th to the Beginning of the 20th Centuries), *Škola i žyttja*, XVI, 3-5 (Prešov, 1979), pp. 6-7, 6-7, 6-7. Supplement to *Družno vpered*, XXIX, 3-5 (Prešov, 1979).

One of the Prešov Region's best scholars has written this excellent survey of Rusyn-language elementary school primers from the earliest one (1699), often incorrectly attributed to Bishop DeCamillis, to those published during World War I. This is the only study to trace the historical development of Rusyn primers.

Rudnyckyj, J.B. "Carpatho-Ukraine and its Ethnolinguistic Problems," *The Ukrainian Review*, XXVII, 4 (London, 1979), pp. 78-82.

This brief article by Canada's leading Ukrainian linguist is devoted to the fortieth anniversary of the Carpatho-Ukrainian declaration of independence (1939). The article describes the appearance in 1940 of a German study about Carpatho-Rusyn dialects co-authored by J.B. Rudnyckyj and then goes on to criticize harshly the lack of Ukrainian emphasis in the recent publications on Carpatho-Rusyn culture issued by the Carpatho-Rusyn Research Center and the Ukrainian Research Institute at Harvard University.

Švetlosť (Enlightenment), Vol. XVII, Nos. 1-6 (Novi Sad, 1979), 784 p.

Besides numerous recent works of poetry, prose, and drama by contemporary Vojvodinian Rusyn writers and several translations into Vojvodinian Rusyn from other literatures, this volume also includes a series of articles by Julijan Tamaš which trace the life and work of seven local writers and cultural activists. The figures discussed are Michal Kovač (No. 1), Evgenija M. Kočiš (No. 2), Vlado Kostelnyk (No. 3), Štefan Hudak (No. 4), Vladimír Bil'nja (No. 5), Djura Latjak (No. 5), and Sil'vester Salamon (No. 6).

Ryasnyansky, S.N. "In Carpatho-Russia," *Orthodox Life*, XXIX, 4 (Jordanville, N.Y., 1979), pp. 37-49.

S.N. Ryasnyansky was a school teacher in Subcarpathian Rus' between 1924 and 1944, and this article contains his recollections of that experience. The author was active in the Orthodox movement and he provides some useful information about the development of the Orthodox Church in the region, especially during the years of Czechoslovak rule before 1939.

Shereghy, Basil. *Bishop Basil Takach "The Good Shepherd"*. Pittsburgh, 1979, 72 p.

This pamphlet contains the first extensive biography of the

life and times of Rev. Basil Takach (1879-1848), a Carpatho-Rusyn priest from the Prešov region who became in 1924 the first bishop of the Byzantine Rite Ruthenian Church with its episcopal see in Pittsburgh. The pamphlet is well written and includes several historic photographs.

Šternberg, Jakov I. *Mir, poëzii i družby* (Peace, Poetry, and Friendships). Užhorod: Karpaty, 1979, 190 p.

This book includes fifteen brief essays on various aspects of Russian, Ukrainian, and Hungarian cultural interrelations, most of which occurred through the intermediary of Subcarpathian Rus'. Included are original studies of Subcarpathian-born Aladár György, friend and correspondent of Karl Marx, and Andrej Deško, author of the first comparative Hungarian-Chuvash-Cheremiss grammar. Also analyzed are the diplomatic mission sent by Tsar Peter the Great to Užhorod (1707); the activity of Konstantin Matezonskij and his organization of choirs in nineteenth-century Subcarpathia; the Hungarian poet Sándor Petőfi's works about the Mukačevo Castle; and the Hungarian ethnographer Tivadar Lehoczky's collections of Rusyn folk songs.

Trojan, Mychajlo V. *Toho dnja zjšlo sonce vozz'jednannja: peršyj z'jizd narodnych komitetiv zakarpats'koji Ukrajiny* (On That Day the Sun Dawned Over Reunification: The First Congress of National Committees in the Transcarpathian Ukraine). Užhorod: Karpaty, 1979, 136 p.

On November 26, 1944, in the Subcarpathian city of Mukačevo which only two months before was brought under the control of the Soviet Red Army in its advance against Hungary, the first congress of delegates from Subcarpathian villages met and proclaimed their desire to unite with the Soviet Ukraine. This short monograph, written by a Soviet historian and former delegate at the congress, sets out to show how under the protection of the Red Army the Carpatho-Rusyns were supposedly allowed to express in a democratic fashion their desire to break with Czechoslovakia (to whom they had belonged before 1939 and whose future rule over the area was recognized by the Allies, including the Soviet Union, during World War II) and to join instead their "Ukrainian brothers" beyond the mountains.

This study is particularly useful, because it lists all delegates at the 1944 Mukačevo Congress (including the Ukrainian-American historian Vasyl Markus, who is attacked as an "anti-Soviet imperialist"), and because it provides biographies and photographs of its nineteen leading representatives. It is also interesting to note that among the "guests" at the congress was the recently-deceased Soviet leader, Leonid Brezhnev, who at the time was a political officer with the Red Army in the Carpathians.

Tvorčosc: hlasnjik družtva za ruski jazik i literaturu (Works: Organ of the Society for Rusyn Language and Literature), Vol. V (Novi Sad, 1979), 111 p.

This fifth issue of *Tvorčosc* is, like its predecessors, devoted primarily to linguistic scholarship about the Rusyn language of the Vojvodina in Yugoslavia. The longest study, by Irina Hardi-Kovačević, describes the present status of literature for children by providing biographies of eighteen Vojvodinian Rusyn authors who have written in this genre. There is also a description of the Society's past activity and plans

for 1980 as well as a comprehensive Serbian-Rusyn dictionary of 3,200 terms in biology compiled by Janko D. Rac.

Uporinets, N. "The Convent of the All-Holy Theotokos at Lipsha," *Orthodox Life*, XXIX, 5 (Jordanville, N.Y., 1979), pp. 34-46.

Despite its title, this article is actually a brief biography of Juliana Prokop, a native of Iza near Chust (Transcarpathian Oblast), who together with her fellow villagers converted to Orthodoxy before World War I. Already in 1912, she tried with several other village girls to establish an Orthodox convent, but was persecuted by local Hungarian police, who at the time were suspicious of the slightest indication of a return to Orthodoxy on the part of Carpatho Rusyns. After the establishment of Czechoslovak rule in 1919, Juliana Prokop was tonsured in 1922 and received the name Paraskeva. In 1925, she founded and became abbess of an Orthodox monastery at Lipša/Lypča, just north of her native Iza. After 1945, the Lypča monastery was dissolved by the Soviets, although Paraskeva and her community were given the famous monastery at Černeča Hora, near Mukačevo, which until that time had been run by the Greek Catholic Basilian Order. This is the only monastery permitted today in Soviet Transcarpathia, and Paraskeva headed it until her death in 1967.

Vanat, Ivan. *Narysy novit'noji istoriji ukrajinciv Schidnoji Slovaččyny* (An Outline of Recent History of the Ukrainians of Eastern Slovakia), Vol. I: 1918-1938. Bratislava and Prešov: Slovac'ke pedahohične vydavnyctvo, viddil ukrajinsk'oji literatury, 1979, 418 p.

This is the most ambitious and comprehensive history of Rusyns living in the Prešov Region of northeastern Czechoslovakia. Vanat has based most of his factual data on the holdings of twelve archives in Czechoslovakia. He relates in great detail how Carpatho-Rusyns joined the new Czechoslovak state in 1918-1919, especially the role of immigrants in the United States, then he describes the economic, political, cultural, and religious situation of Rusyn life in the Prešov Region between 1919 and 1938.

The work is heavily documented and provides much new historical data, including information about the influence of Carpatho-Rusyn immigrants in the United States on the European homeland throughout the interwar period. Although Vanat is overly critical of the churches and what he describes as the bourgeois Czechoslovak republic, his book is still the best history of this otherwise little-known period. There are resumés in Slovak and English, personal and geographical name indexes, and photographic reproductions of 23 documents. This valuable Ukrainian-language work deserves to be translated into English.

Woytak, Richard A. *On the Border of War and Peace: Polish Intelligence and Diplomacy in 1937-1939 and the Origins of the Ultra Secret*. East European Monographs, No. XLIX. New York: Columbia University Press for the East European Quarterly, 1979, 141 p.

Although this monograph does not deal specifically with Subcarpathian Rus', much of the discussion, especially in chapters 2 and 3, focuses on Polish-Hungarian cooperation in the break-up of Czechoslovakia, especially with regard to Rusyn-inhabited lands during Subcarpathia's brief period of autonomy between October 1938 and March 1939.

With this issue, we are initiating a column prepared by the assistant editor, Patricia A. Onufrak, which we hope will become a regular feature of our newsletter. This is to be a place where the reader can turn to find out about Rusyns in the news, whether they are on television, in a national publication, or coordinating an ethnic festival for the enjoyment of everyone.

But this is also where we must turn to you the reader to ask for your help. We all feel a sense of pride in our Rusyn heritage when we hear of the performance of one of our many talented dance ensembles, but think of how much more enjoyable it would be if we were there to watch and encourage our fellow Rusyns. For this to happen, we all need to be informed well in advance of such activities. This column could be a place where upcoming events would be listed. Help us by sending information about events in which you or your parish and local community are involved. We would like to hear about that lecture on Rusyn history or that church picnic, especially if it involves some aspect of Rusyn culture.

Please tell us what type of event it is, when it will occur, the location, and the name and telephone number of a person whom readers could call to find out more information. And remember, we need this information well in advance of the issue date in which it is to be included. We welcome your comments and suggestions and we look forward to hearing from you. Send information to: Patricia A. Onufrak, 1718 Linwood Place, McLean, VA 22101.

Wilkes Barre, Pa. P.M. Magazine, the thirty minute evening news show, aired a feature story on the models of Carpatho-Rusyn churches built by John Kish of Ashley, Pennsylvania. The story appeared on April 27 in the north-eastern Pennsylvania viewing area.

Fort Lauderdale, Fla. In April 1983, a new monthly newspaper, *Carpatho-Russian Echoes*, announced the recent establishment of a Carpatho-Russian Research Center based in northern Florida. The purpose of this center and its newspaper is to point out what has happened to the Rusyn nationality (referred to as Carpatho-Russian) in the past and to explore current trends. The newspaper appears in parallel "Carpatho-Russian" (in Cyrillic) and English texts. Recent articles have included: "Origins of Carpatho-Russian Family Names," "Carpatho-Russian Historical Dates," "Forced Slovakization and Latinization," and "The Future of the Carpatho-Russian Nationality in the United States."

(Subscriptions are \$10 per year and available from Carpatho-Russian Echoes, 1760 Riverland Road, Fort Lauderdale, Florida 33312).

Toronto, Ontario. On May 27, 1983, a jubilee dinner was held to mark the 75th birthday of Dr. Stefan Rosocha and to commemorate the declaration of independence of the Carpatho-Ukrainian state on March 15, 1939. Dr. Rosocha was a member of the supreme command of the Carpathian military force and of the diet during the few months of autonomy in late 1938 early 1939. Since emigrating to Canada in 1949, he has been active among immigrants from Subcarpathian Rus' who favor the Ukrainian national orientation.

Pittsburgh, Pa. The 27th Annual Pittsburgh Folk Festival was held on May 27-29, 1983. Carpatho-Rusyns were ably represented by the Slavjane Folk Ensemble under the direction of Jack Poloka and Darlene Fejka. The group performed traditional dances on the main stage twice on Saturday evening before a cheering crowd of several thousand people. Mini-performances on a smaller stage included song and dance numbers. Parishioners of Holy Ghost Byzantine Catholic Church in McKees Rocks, Pennsylvania coordinated a beautifully decorated food booth, serving such favorites as *halušky*, *nalesnyky*, *hrutka*, and *kolač*.

In the exhibit area was a display of a traditional family scene during the Easter holiday, as well as regional costumes, paintings, wood carvings, embroidery, *pysanky*, and a miniature wooden church built by John Kish of Ashley, Pennsylvania. Shirley and Lorenz Bosonjak demonstrated the art of block printing.

The Rusyn community can be proud of the participation of these two groups in the Pittsburgh Folk Festival. The next festival, again at the David L. Lawrence Convention Center in Pittsburgh, will take place on May 25, 26, and 27, 1984. For more information, contact Chuck Cubelic at (412) 227-6812.

San Diego, Calif. On July 6, a Carpatho-Rusyn embroidery workshop was conducted by Bonnie Ann Balas of Uniontown, Pennsylvania at the Holy Angels Byzantine Catholic Church. Ms. Balas described the many types of embroidery patterns (*výšyvky*) from various regions in the Carpatho-Rusyn homeland, giving special emphasis to Easter basket cover designs. She then instructed the participants in stitching techniques and the proper use of color scheme.

Pocono Mountains, Pa. On July 9-10, approximately 2,000 people attended the dedication of the "Carpathian Village." Sponsored by the Byzantine Rite Diocese of Passaic, this recreational and renewal center is located on 80 acres of woodland consisting of a residence for the director, six furnished cabins, a large covered pavilion, and facilities to accommodate camper/trailers. Future plans include programs for both the young and the elderly of the diocese. Made possible by the support of the faithful to the diocesan stewardship appeal, Bishop Michael Dudick hopes that this project will fulfill some of the spiritual, physical, and fraternal needs of the members of the diocese.

Annandale, Va. On July 17, the Epiphany of Our Lord Byzantine Catholic Church held its 8th Annual Slavic-American Picnic. This is the largest Slavic picnic in the Washington, D.C. Metropolitan area with more than 2,000 people attending throughout the day. Some of the attractions were Slavic foods, live polka music for dancing, a church display, and religious and folk arts booth featuring an extensive selection to Greek Catholic and Rusyn literature. The picnic is usually held on the third Sunday in July.

Smithtown, N.Y. On September 3-5 and 9-11, the Byzantine Catholic Church of the Resurrection held a "Byzantine Bazaar." Featured were ethnic foods, ceramics, embroidery, and *pysanky*-making demonstrations. The church folk dancers performed as well as the Metropolitan New York Byzantine Choir under the direction of Professor Gabriel Zihal.

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